

THE

90 i 5

DREAMER.

1/2

EFFIGIES SACRÆ DIVUM

—VISÆ ANTE OCULOS ASTARE JACENTIS
IN SOMNIS.

NEC SOPOR ILLUD ERAT; SED CORAM AGNOSCERE
VULTUS,

VELATASQUE COMAS, PRÆSENTIAQUE ORA VI-
DEBAR. VIRGIL.



L O N D O N :

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MDCCLIV.

~~THE~~

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T H E

INTRODUCTION.

THE professed design of all our periodical writers, who are at present the chief ornaments of the ENGLISH nation, is to amuse, and instruct the public; and some of them, conscious of their superior abilities, have proceeded so far, as to promise a cure for all the vices and follies of the age. I must do them the justice to acknowledge, that they have left no subject unattempted in any art or science. There are among them learned philosophers and profound divines, eloquent orators and

B excellent

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excellent poets; and in short they have passed through the whole circle of literature with the same agility and success, with which a tumbler at SADLER'S WELLS (pardon the meanness of the comparison) passes through his hoops. Their reputation is now perfectly established, and they are in no want either of foreign or domestic assistance; so that it cannot reasonably be expected, they should allow any share of fame or merit to the labourer, who does not enter himself among them until the last hour. A lawyer, who speaks after five or six of his brethren, will seldom be heard with attention, unless he has something new to offer, or can keep the court awake by the beauty of his action, or the harmony of his voice: of which it would be difficult to produce more than two or three examples

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examples since the NORMAN Conquest. Notwithstanding these discouragements I am setting out in the quality of an author for some important reasons, which I will disclose hereafter; if the sagacity of my reader in turning over this first volume should not discover them. But to prevent, as far as I am able, all imputations of plagiarism, or a servile imitation, I am determined to avoid that smooth and broad way, where all my learned brethren are to be found, and to trace out for my self a path, which has never been trod before----*Nullius ante----Trita solo.* To speak without a metaphor, and conform to the title, which I have assumed, I propose to recount my dreams, and in a plain and unaffected style, such as becomes an historian, to relate some extraordinary adventures, in which I have

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been engaged during my sleep. When I say, that no man before me hath attempted any thing of the same nature, I would not be understood in too strict a sense. Some of the most celebrated authors of antiquity have been pleased to acquaint us with their dreams. But they have generally prefaced or explained their narratives in such a manner, as if they were apprehensive of being thought superstitious, or too much affected by the extravagant whims and pleasures of the imagination *. Thus CICERO, to avoid an imputation of this kind, endeavours to account philosophically for a dream, which,

* *Omnium somniorum una ratio est : quæ, per deos immortales, videamus, ne nostra SUPERSTITIONE et depravatione superetur, &c. Vid. l. 2. CICER. de Divinatione.*

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which, as he acknowledges, foretold the most happy event of his life, and was literally fulfilled †. But to return to my self. What I contend for is, that no man hath ever published a regular series of his dreams, or described the variety of objects, which from time to time have presented themselves to him in the realms of MORPHEUS. This is the singularity, which I claim, and the scheme which I have pursued in these sheets, which I now offer to my honest countrymen. I am sensible, that EPICTETUS, whose rules must ever be esteemed, cautions a man against telling his dreams in public,

† Mr. BAXTER, the ingenious author of the PHÆNOMENON of DREAMS, hath plainly shewn, that the cause, to which CICERO ascribes his dream, and the whole reasoning upon it, are very absurd and unphilosophical.

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lic, lest he be marked with the character of an impertinent. But all things do not happen alike unto all men. EPICETUS, we may imagine, had no opportunity of forming his judgment of those sublime matters by a proper experience. He never dreamed to the purpose: otherwise he would have omitted this general precept, and probably have enlarged his system of morals by a recital of some excellent lessons, which he had been taught in his sleep. I am moreover aware, that the title of my work will often be converted into a figure of raillery, and turned against me; and I shall frequently be told by great critics and greater politicians, that I am a dreamer *indeed*. But this sarcasm will little affect me; since the first-rate geniuses of the world have been reproached

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reproached in the same terms. *Quandoque bonus dormitat Homerus.* And that excellent wit, who passed this censure on HOMER, deserved the same animadversion, when he composed the seventh satire of his first book. Besides, as my work is chiefly historical, and I profess great simplicity and sincerity, I am in some doubt, whether, if a portion of SWIFT'S spirit were to descend on me, or I were possessed of a volume of my Lord C---D'S *bons mots*, I could honestly apply them on the present occasion, and with a good conscience make use of adventitious ornaments. I do not urge this to prevent any satyrical stroke, which may be aimed at my writings. If it be wit, I shall enjoy it; if it be scurrility, I shall despise it; if it be a just and reasonable censure; I will endeavour to improve myself by it. As to my person, however, I will keep it out of the reach of satirists

and

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and critics of all degrees, because I have remarked with concern and indignation, that as soon as a new writer is known, or even suspected, there is a quick transition from the author to the man: if his writings be irreproachable, his moral character must be impeached, and if it be confessed, that he has a good head, he must not be allowed to have a good heart. Such is the state of human nature, that the meanest animal may sometimes have it in his power to injure, or greatly to incommode us. And we have lately seen a little black fly, on the axle-tree of a chariot, able to raise as much dust, as a whirlwind, and really perform what this contemptible insect vainly boasted of in the fable. But I have yet a more forcible reason for keeping myself concealed. For I am assured by an authority, which I reverence much more than all the princes in EUROPE, one only excepted,

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excepted, that, if I should be unfortunately discovered, the talisman, which hath been erected in my favour, will immediately lose it's virtue, and I shall from thence forth be deprived of the faculty and pleasure of dreaming.

HERE it will be necessary to assure the reader, that I have not inserted in my nocturnal memoirs any artificial or fictitious visions: although, I shall always own, that works of this kind have great merit, when they are designed and executed by an elegant hand. The SOMNIUM SCIPIONIS, which, in my opinion, is not inferior to the most celebrated of CICERO's other works, disposes our minds to the practice of piety and justice, and infuses into the breast of every reader a love of his country, a despicable notion

C of

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of human grandeur, and an utter contempt, or rather a desire of death, in firm assurance of a glorious immortality. And, if I may be permitted to join a modern author to the name of this great ancient, the VISIONS of DON QUEVEDO will be always read with as much profit as pleasure, especially by those, who understand the original, and have judgment enough to extract the moral. If I had the talents of these excellent writers, I should probably be inclined to imitate their manner, and reject my present undertaking. But, as I am conscious of my own mediocrity, and of the poverty of my invention, I have no other chance to recommend my works to the public esteem, than by the grace of novelty and truth. For, although some anecdotes, which I have ingenuously related, will be deemed
more

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more wonderful than a Fairy gambol, or an ARABIAN tale; yet I could procure sufficient attestations of the truth and certainty of every particular, if I could find out as easy a method of summoning my witnesses, when I am awake, as when I am in a profound sleep. ‡ Sleep is very justly defined to be a short death; and during that period, the soul, which is then freed from the ligaments of the body, acquires an intuitive knowledge, and that supernatural power and force of action, which the ancient poets and philosophers

C 2

‡ *Cum ergo est somno sevocatus animus à societate et contagione corporis: tum meminit præteritorum, præsentia cernit, futura prævidet. Jacet enim corpus dormientis, ut mortui: viget autem, et vivit animus.*
Cic. de Divinat.

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sophers ascribe to the inferior deities and messengers of heaven. This is sufficiently intimated by HOMER, when he says, that * Dreams are from God. I may add, that we owe the ILIAD to the dream, which JUPITER sent to AGAMEMNON: † And if VIRGIL's hero had not been blessed with an habit of dreaming, JUNO might have spared all her labour; for the TROJAN would certainly have lost his road, and never possessed a foot of land in ITALY. *Poeta natus* is become a proverbial saying: and it has been agreed by the critics of all ages,

* Οὐαρ ἐκ Δίος ἐστίν.

† *Omnia, quæ ab Ænea gesta sunt, quæque illi acciderunt, ei per quietem visa sunt.* CIC. de Divinat.

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ages, that no man can excell in verification, unless he be born a poet. But these connoisseurs forget, that a man may be suddenly inspired, in a dream, with the facility of versifying, and with the whole art of poetry, provided he chuse the proper place where to lay his head. Let him repair to PARNASSUS, and sleep six or seven hours on the top of that hill, and he will awake as good a poet, as ever was born. PERSIUS in the prologue to his satires informs us, that he was not unacquainted with this excellent receipt, How a poet might be made instantaneously, and to spring up, like a mushroom in one night: but he owns, that he had never tried it.

Nec

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*Ne in bicipiti SOMNIASSE Parnasso
Memini, ut repente sic poeta prodirem.*

In verse, I own, I'm no adept,
Unskill'd to choose a pleasing theme;
Nor, on PARNASSUS while I slept,
Was made a poet in a DREAM.

PLUTARCH, who was the best man,
and the best writer of the age, in which
he lived, regulated all the business of his
life by his dreams; and governed his
judgment and philosophy by the sage in-
structions, which were conveyed to him,
when his body was at rest.

Sir THOMAS BROWN, the author of
RELIGIO MEDICI, thanks God for
his happy dreams; and adds, *That we
are more than our selves in our sleep. I
am no ways, says he, facetious or disposed
for*

for the mirth and galliardize of company ; yet in one dream I can compose a whole comedy, behold the action, apprehend the jests, and laugh my self awake at the conceits thereof. Were my memory as faithful, as my reason is then fruitful, I would never study but in my dreams ; and this time also would I choose for my devotions. I can vie with my learned countryman for the reputation of my dreams ; and I carry my ideas of the pleasure, which I receive from them, to a greater height. For I should not esteem life it self worth my care, if it were not for the delight, which my sleep affords me, and the happiness of conversing, during those intervals, with the best company in the world: I mean those exalted spirits, by whose familiar discourses my mind has been more improved, and edified in a few minutes,

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nutes, than by all the sermons I have heard since the beginning of the present century.

THE reader will be pleased to agree with me, considering the nature of my work, that I ought not to exclude any particular subject. I shall be justly censured as a partial historian, unless I relate faithfully all the occurrences of my sleep, which are worthy of being recorded. We are convinced by daily experience, that it is impossible to converse with any ENGLISHMEN, of whatsoever sect or party, unless religion and politics make a part of the entertainment: and as our waking conceptions and the discourses of the day are sometimes obtruded upon us in our sleep, I should be obliged to omit, or interrupt
many

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many important narrations, if I were to disclaim all political and religious topics. However I shall treat both these subjects with a proper caution and all due respect. In the account of my political discoveries and observations I shall carefully avoid all odious parallels; and rather choose to puzzle, or perplex my reader by leaving a chasm with a *cetera desiderantur*, than give any offence to my superiors; especially to those eminent patriots, by whom the republic is at present so wisely administered. As often as I find my self under a necessity of mentioning any controversies in religion (whether it be the religion of my own, or of any other country) I will beg my readers pardon, if I suppress all abstruse and metaphysical arguments, and never once attempt to decypher a mystery.

D

For

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For I will not presume to explain to another what I do not comprehend myself. And to speak freely, I consider a profound metaphysician, as an honest man, whose *pia mater* is much disturbed; since he is better pleased to travel in a cold night and a difficult road, by the little help of a dark lanthorn, than to pursue his journey in a fair day, when he may have the benefit of good company, and enjoy the light and heat of the sun.

Now and then in a gloomy hour, notwithstanding all the rules of caution and moderation, which I have prescribed to myself, I have apprehended some danger from the interpreters of dreams. For, although this character was formerly held in the highest esteem both by the Jews and Gentiles, and, as it was a real proof
of

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of the greatest wisdom and integrity, had sometimes raised a man to the Viziariate, or first post of power and dignity in the government: yet 'tis now only assumed by the dregs of the people, and to expound dreams, that is, to be a vain pretender to this science, is become part of the trade of Quacks, Gypsies, and Informers. It would not much serve my purpose to enquire, when and by what means this art of divination was lost. I imagine, it sunk with the DELPHIC Oracle, when PYTHIA began to lose her credit, and by her amphibologies discovered to the whole world, that she was no longer inspired.

I HAD proceeded so far in this prefatory discourse, when I went to bed, intending to finish it the next morning

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over my tea. But, as soon as I fell asleep, I found my self in the middle of the NEW FOREST surrounded by a company of Gypsies. One of their number, a woman neatly dressed and of a majestic mien, accosted me in this manner :

“ Although we have never given you any
“ provocation (for we have neither pick-
“ ed your pocket, nor stole your poul-
“ try) you have offered an unpardona-
“ ble insult to our whole order, by rank-
“ ing us with Quacks and Informers.
“ As to the first, we have no sort of affi-
“ nity or commerce with them. For
“ we preserve our health by temperance
“ and exercise ; and if by any accident
“ we contract a distemper, we use no
“ other medicine, than abstinence, or a
“ decoction of the herbs, which we ga-
“ ther in the forest. I need not tell

“ you,

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“ you, that these fellows are unskilled in
“ the art of divination. They interpret
“ dreams, and administer phyfic by the
“ fame rule. They pretend to observe
“ very carefully the conjunctions of the
“ planets; and when their patients die,
“ or their predictions fail, they lay the
“ blame on the stars. As to Informers
“ you know the style and manner in
“ which they recite, and expound
“ dreams: *Scilicet*, This Informant,
“ or Examinant faith, * That *he*
“ dreamed, or *somebody* dreamed, that
“ *somewhere*, in *some* year (*stylo veteri*)
“ *some-*

* I am apt to believe, that my Gypsy hath learned this manner of speaking from an old Ballad, which very probably she had got by heart, and which I met with among the collection of old Ballads in ASHMOLE'S Library, when I was
last

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*“ somebody told somebody, that another
“ somebody said to somebody such and such
“ things,*

last in OXFORD. It was published in 1658. some
little time before OLIVER's death. It begins
thus:

When SOMEBODY SOMEWHERE said some years ago,
From the Alphabet he would expunge the great O:

By an Innuen-do

(Would you think it?) 'twas meant of his highness the
PRO----

And the SOMEBODY SOMEWHERE was COSTAR and Co--

By an Innuen-do.

N. B. COSTAR was at that time a goldsmith
in LOMBARD-STREET. There was
an Information against him, for having
said some years before, that the nation
would never be happy, till the great O
was expunged out of the Alphabet.

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“ things, or drank *such* and *such* healths;
“ and then by applying a strong *innu-*
“ *endo* (of which they have always a
“ large stock in hand) to the time and
“ place, and to every one of the *somebo-*
“ *dies*, the dream is well expounded, and
“ the charge clearly made out to the
“ satisfaction of any loyal and sagacious
“ jury. Believe me, we look on these
“ miscreants to be the pest of society,
“ and abhor them as much, as you do.
“ And for my part, I would not accept
“ of a Lord, whether spiritual or tem-
“ poral for my son-in-law, who would
“ meanly condescend to be the patron
“ of a B-----o. If you had ever pe-
“ rused the history and antiquities of the
“ SIBYLLS, you would not have placed
“ us in such bad company. For you
“ would then have known, that we are
“ the

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“ the rightful successors to the * EGYPTIAN
“ SIBYLL, from whom we have
“ the honour to be lineally descended.
“ And, though you seem to despise our
“ predictions, we are able (without vanity I speak it) to look as far into futurity, as any of our venerable ancestors and predecessors. While I am
“ talking to you, I will give you a small
“ specimen of our skill. You are this
“ minute secretly rejoicing, that you are
“ to meet an hundred and fifty of your
“ friends and associates in the temple of
“ MINERVA to-morrow at noon. But,
before

* SIBYLLA ÆGYPTIA is mentioned by ÆLIAN, as a prophetess and a priestess of PHOEBUS. And CLEMENS ALEXANDRINUS informs us, that this EGYPTIAN prophetess flourished in the age of the HEBREW Judges, when one of the PHARAOKS was king of EGYPT.

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“ before that time, you will be deserted
“ by two thirds of the number, and be
“ sufficiently mortified to perceive the
“ forces of the enemy encreased and
“ strengthened by a new band of apo-
“ states. You condemn PYTHIA for
“ her amphibologies, which were a sin-
“ gular proof of her dexterity and judg-
“ ment. And as you are sensible, the
“ same method has been practised in all
“ ages, in all nations and religions, it
“ ought not to be particularly objected to
“ her by a man of taste and experience.
“ Nor was the cessation of the DELPHIC
“ Oracle to be ascribed to this cause, but
“ intirely to that system of corruption,
“ which the Hierarchy of DELPHOS had
“ introduced and sanctified. It was then
“ poor PYTHIA prostituted her charac-
“ ter, and injured the honour of her
E “ God,

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" God, when she consented to † *Phi-*
 " *lippize*, and deliver from her tripod
 " such responses only, as suited all the
 " purposes of a covetous and ambitious
 " prince, and were calculated to de-
 " stroy the liberties of her country.
 " ---A word more: and I have done.
 " You are going to publish your dreams.
 " 'Tis a ridiculous undertaking; and
 " you will be sufficiently punished for
 " your vanity, as soon as you have exhi-
 " bited a specimen of it to the public."
 With this menace she and her company
 left me. I was a little alarmed. I im-
 mediately repaired to a man of the law.

I

* Demosthenes Φιλιππίζειν Pythiam dicebat, id
 est, quasi cum Philippo facere. Hoc autem eò specta-
 bat, ut eam à Philippo corruptam diceret. Cic. de
 Divinat. l. 2.

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I turned out my purse, and desired him to peruse the following sheets . * He read every word, and assured me, I might publish my work without any danger, but he feared, with little profit or reputation. For there does not seem, said he, to be one page of *truth*. I answered, That the same thing had been objected by some of his learned brethren, and by many grave and sober divines, to RABELAIS, DON QUIXOTE and GULLIVER : and yet these authors are in great
E 2 esteem.

* In a DREAM a large volume may be read in less time, than a man can peruse a news paper of half a sheet. And this undoubtedly is the reason, why the learned physician, whom I have quoted above, declares, That if his Memory was faithful, he would *study* only in his DREAMS.

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esteem. And long before their days lived a certain GREEK, called LUCIAN, who writ a *True History*, which has been always read with pleasure, because there is no *truth* in it. But, pray, fir, observe: These writers abound with *wit* and *humour*. The latter is their distinguishing characteristic: and it is this happy talent, which stamps such a value on their works. “ As to your GREEK
“ and your RABELAIS, replied the sage,
“ I have never heard of them before.
“ But as to QUIXOTE and GULLIVER, I
“ have been assured by some of our club,
“ who have read them both, that they
“ are full of trumpery and lies. And no
“ wonder! For QUIXOTE was a bigotted
“ papist, and GULLIVER a great traveller. For my part, I shall never
“ look into any books of this sort, unless
“ in

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“ in the way of my profession, and
“ when I am properly fee'd. You talk
“ of *wit*. 'Tis a mere bauble, and only
“ fit to entertain women, and make idle
“ people laugh. I can say as much *wit*
“ (for I have as much within me) as any
“ man alive, though I never suffer a
“ particle of it to go out of my mouth,
“ or to drop from my pen. For, 'tis cer-
“ tainly unbecoming the dignity of our
“ profession, and of no use in explaining
“ the merits of a cause. *Wit* is a com-
“ modity of little value, if it be unap-
“ plicable to the subject; and that must
“ always be the case, if it be unaccom-
“ panied with *truth*. The *wittiest* story,
“ that ever was told, would not alter a
“ muscle in my face, or procure from
“ me one nod of approbation, if all the
“ circumstances were not literally *true*.

“ I

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“ I need not tell you, that, although a
“ witness should utter a hundred face-
“ tious smart things in one of our courts
“ of justice, yet if he did not speak the
“ *truth*, and the whole *truth*, his *wit*
“ would not exempt him from the pe-
“ nalties of the law. But now for *bu-*
“ *mour*, which you seem to value more
“ than *wit*: What is *humour*? I can
“ easily conceive, How a man may be
“ *in humour* or *out of humour*, in a *good*
“ *humour*, or a *bad humour*; and so may
“ a dog, or a monkey. But how can
“ this word with any propriety be ap-
“ plied to *dead goods*, such as books,
“ pictures, or any other house-hold fur-
“ niture ?” *

* I relate simply the occurrences of my DREAM.
Far be it from me to intend a general reflection on
the

INTRODUCTION. xxxi

Here a country client coming into the room, dropt his club on the floor. The noise waked me. And, as I found it to be my usual time of rising, I immediately got up, wrote down my dream, and

the faculty of the law. I have the honour to be acquainted with some eminent lawyers, who are persons of great *wit* and *humour*. But in this, as well as in other professions, a man may be distinguished for his learning and knowledge, and yet be endowed with neither of the other talents. And for this defect Mr. LOCK hath assigned a sufficient reason. The late Dr. CHEYNE of BATH, who was a good physician and a good philosopher, and did not want strength of genius in his way of writing, frequently assured me, that he could not read DON QUIXOTE with any pleasure, nor had any taste for HUDIBRAS or GULLIVER; that, what we call *wit* and *humour* in these authors, he considered as false ornaments, and never to be found in those compositions of the ancients, which we most admire and esteem.

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and tacked it to this introductory discourse, thinking my self much obliged to the Gypsy, who had furnished me with such an apposite conclusion.



THE

T H E

PAPER MILL.

IN a fine morning last month I was walking in MARYBONE GARDENS. After three or four rounds I found my self in a long avenue, which led to a magnificent building, situated on the top of a little hill at about a miles distance. By a secret impulse I was obliged to go forward: and, when I had travelled about half the length of the avenue, I came to the banks of a river as wide, as the THAMES at WHITEHALL. I passed it as easily (tho' there was neither bridge or boat) as VIRGIL's CAMILLA tript over the sea without wetting

F

the

the soles of her feet. When I approached near the edifice, I perceived it was a temple, and that over the great gates there was written in large gold letters, SACRED TO MNEMOSYNE. At the same time I was suddenly engaged in as great a crowd, as you see on the ROYAL EXCHANGE at one a clock. From their different habits and manners (some being embroidered all over, others dressed like footmen, some with the mien of philosophers, others with the air of fribbles, some appearing to be very polite, others to be very clowns) I conjectured, they were persons of all ranks and denominations: in which however I was mistaken (as I was afterwards informed) for they were all of the same trade. With this company I entered the temple. The form and structure of it pleased me. It was supported by two rows of granite pillars, and the walls were adorned with the portraits of the most excellent men, who had
flou-

flourished in all ages of the world. At the east end of the temple the Goddess, as richly habited, as our lady of LORETTO, sat on a throne of gold; and just beneath her, on a sofa of crimson velvet, were her nine daughters, the Muses, ranked according to the dignity of their respective offices, or the order of birth. As soon as proclamation was made, that the Goddess was ready to receive petitions, all those, who entered with me into the temple, about four hundred in number, approached the foot of the throne, and delivered their petitions to one of the Muses, from whose hands the Goddess received them. They were ordered to be read: and, although they were drawn up in different languages, they were all of the same tenor. Every one desired MNEMOSYNE to bestow on him the gift of memory in as ample a manner, as the same had been granted to the ancient orators and poets. I admired the condescension and generosity of

the Goddesses. No one received a repulse; and THALIA was ordered to write a *Fiat* under every petition. When I remarked, how easily the gift of memory was to be obtained, and sensible of what great use it would prove to me in the prosecution of my present design, I stepped aside, and framed a short petition in as modest and respectful terms, as I could devise, but in substance very different from all, which had hitherto been presented. For, whereas the *Four Hundred*, who had addressed the Goddesses before me, made no scruple of demanding this great talent without limitation or restriction, or making any allowance for their age or infirmities; I restrained my request to the hours of sleep, and only desired, that the Goddesses would be pleased to endow me with the faculty of remembering my dreams. My petition was immediately granted; and the Comic Muse smiled, when she wrote the *Fiat*. At the same time she fixed a small

black

black patch on my forehead, and forbid me under the penalty of forfeiting the valuable gift I had just obtained, to remove this *patch* before I awaked in the morning. Some few, who came late into the temple, followed my example in the modesty of their style and manner of petitioning. I particularly remarked a tall GERMAN (who was travelling for his improvement) who only requested such a share of MNEMOSYNE's favour, as would enable him to remember all the signs in LONDON and PARIS: and, I observed another, who contracted all his hopes and desires into this single article, "That he might never forget his own name." They had both the honour of the *patch*. The last petitioner was my noble friend the COUNT of ----- who is distinguished from all others of his order by his great integrity, his steady love of his country, and his universal benevolence to mankind. The whole prayer of his petition

was

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was this (a lesson for the first monarch of the world) GREAT GODDESS, LET ME EVER REMEMBER, THAT I AM A MAN! As soon as MNEMOSYNE had read this laconic prayer, she took a ring from her finger, and presented it to this excellent patriot, while the Muses sung a grand chorus in his praise. I here observed, that the *Four Hundred* looked on my friend with the eyes of envy and malice. One among them, who stood next to me, whispered me, That the Goddess had bestowed her ring, and the Muses their panegyric on a very improper person; that the COUNT of ----- was a man of obsolete and unfashionable principles; that honour and integrity, duty to our country, and love of mankind founded well in the ears of the populace, but were inconsistent with that laudable ambition, which alone in these days could form a great hero, or a consummate statesman. I was about to reprove him for his irreverent and un-

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grateful censure, when he was suddenly called away, having been selected by his companions to harangue the Goddess, and return thanks in the name of their whole society. He therefore advanced to the foot of the throne, and, having collected himself in the manner of the ancient orators, he begun his speech, but not in the manner of either ancient or modern. For his whole introduction consisted of egotisms and a long catalogue of his own praises. When he had sufficiently described the importance of himself, and intimated to his brethren, that he expected rewards proportioned to his singular merit, he entered upon the praises of the Goddess, and her amiable daughters. He described the beauty of their persons. He celebrated the shining qualities of their minds. He extolled their benignity and indulgence to undeserving mortals. He then displayed the use and benefit of memory; and he acknowledged, that not
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only this invaluable talent, but all the liberal arts and sciences, which in this, or in any other age have flourished in the world, are the gifts of the great divinities, before whom he was speaking. To their inspirations and precepts, says our Orator, must likewise be ascribed all civil polity, all the social virtues, the love of our country and the preservation of our liberty, the greatest blessing, which has ever yet been confer'd on rational beings. Here I look'd at the Orator, who could not but be sensible, that this part of his speech was a flat contradiction to what he had just before whispered in my ear. But his countenance was as serene and undisturbed, as if his expressions flowed from the integrity of his heart. He proceeded with great volubility, and by culling a great number of choice flowers, which are so thick strewed in all our panegyrical essays and modern dedications, he gave a signal proof to the whole congregation

tion of the force and strength of memory, which just before had been bestowed on him. This important person concluded, as he began, with an encomium on himself: for which however he apologized: because his character could not be sufficiently illustrated, nor his superior merit explained, except by his own eloquence. And this is probably the reason, why his praises are no where to be found, but in his own works. He spoke above an hour. And, though he uttered many sacred truths, yet as they were mingled with such a profusion of ridiculous gasconades, his speech seemed to me very absurd and tedious. The Goddess herself, to whom it was addressed, did not receive it with any marks of approbation: and I could perceive, the Muses were tired, before the Orator had finished his introduction. His companions indeed highly applauded his performance: yet the rest of the congregation seem'd to be relieved,

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when he pronounced his *Dixi*. Notice was now given by the sound of a musical bell, that all persons were at liberty to depart the temple. We went out in good order, but very slowly. For the great gates being shut, we were obliged to pass through a wicket one by one. The reason of this was, that every one might receive a sprinkling of perfumed water. For just without the wicket were two grave personages, one on the right hand, and the other on the left. They were robed in white satin, and had hats of the same colour. Each held in his hand a silver basin full of water highly perfumed, which they sprinkled in the face of every person, as he passed out, and with so good a grace, that it seemed to be a religious compliment, in imitation of the custom or ceremony of presenting holy water at the doors of the churches in all Roman catholic countries.

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There were a few, to whom this civility was not paid. I was of the number, and so were all those, who had been distinguished, like me, by a *black patch* on their foreheads. Even my noble friend, to whom MNEMOSYNE had presented her ring, did not receive the compliment of the perfumed water. But I observed, that the SATIN SAGES made him a profound reverence, as he passed out. I felt some little mortification to be thus excepted. But I expressed no signs of resentment: and I was soon convinced, that I had no reason to complain. For, when the whole congregation was come out of the temple, there was a general confusion among those, who had received the sprinkling (as formerly among the builders of BABEL) occasioned by a total deprivation of memory. Not one of them seemed to know, in what place he was, how he came thither, or what had passed in the house of MNEMOSYNE. Even the great

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Orator, who just before had made such a pompous harangue, wanted words to express himself, and asked me with some difficulty, if I could inform him, Where he lived. It may easily be imagined, how great my surprize must have been in beholding such a sudden and violent change. I could not but ascribe it to the intervention and influence of some very powerful demon, who was thus able in an instant to rescind the gifts of a great Goddess, and scatter ignorance through such a large body of people. Whilst I was profoundly meditating on this strange phænomenon, the WHITE-HATS, waving a wand or rod, collected into a compact body the whole number, to whom they had distributed the perfumed water, as a shepherd on SALISBURY PLAIN compels his sheep; and placing themselves, one in the front, and the other in the rear conducted their BAND out of my sight. As soon as this scene was passed, the venerable PATRICIAN,

CIAN, to whom MNEMOSYNE had presented her ring, came up to me, and saluted me in his usual polite and easy manner. He asked me, by what means or conveyance I arrived in this country. I answered, * In a DREAM: the most convenient vehicle, and the most expeditious way of travelling, that hath ever yet been invented. I then took an opportunity of congratulating him on the honours, which he had received from the hands of the Goddess; and in return, he complimented me on that share of her favour, which I had acquired; adding with a smile, That he hoped, it would produce something to entertain, and amuse my friends. The COUNT (as he told me) had been some time in this land of wonders: and, as I knew him
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* There is nothing more common, than to DREAM, that we are DREAMING. I appeal to every man's experience for the truth of this observation.

to be a man of uncommon sagacity, observation and experience, and withall very communicative of his knowledge, I made no scruple of requesting him to explain to me those marvellous things, which I had just seen; particularly I intreated him to inform me, of what quality or condition those were, who after they had received the gift of memory, were so suddenly deprived of it. He made me the following answer: Those grave persons, who sprinkled the perfumed water, are colleagues. They have various titles and appellations. They style themselves the DUUMVIRATE, or INTENDANTS. They are generally called by the common people the * WHITE-HATS. The water, which they so liberally distributed, is from
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* The WHITE HAT, which is an emblem of innocence, is the noblest ensign of sovereignty, especially since it hath been worn by Mr. NASH of BATH, whom I consider

the river LETHE. The INTENDANTS import it occasionally by the aid of a learned ROSICRUCIAN, who in his younger days having been urged by his avarice and ambition to desert, and betray his friends, felt
such

sider, as the greatest monarch in EUROPE. For, although he is possessed of absolute power, he governs with universal esteem, and by the unanimous consent of a warlike and opulent nation. During the course of a long reign (of more than forty years) he has convinced the whole world, that he would have been worthy of empire, *si non imperâisset*. He has never committed any acts of violence or oppression. His taxations have been very moderate, and he has required no other subsidies, than what have been just necessary for the service of his government. He has promulged no laws or ordinances, but such, as are evidently calculated to promote the welfare and happiness of his people, maintain decency and order, and encrease all innocent diversions. I must further add, that this excellent monarch hath greatly embellished his seat of empire with many magnificent monuments, erected at his own expence. His citizens
have

such horrors of mind, as would have made the remainder of his life very miserable, if he had not discovered the great secret of corresponding with the *Dii Inferi*. Through their favour he procured a rundlet of LETHE; and by washing his temples with this water, and drinking a small cup of it fasting, he was instantly cured, and restored to that ease and chearfulness, which he enjoyed in his state of innocence. Those persons, concerning whom you so particularly enquire, and who in the registers of this country, are called the BAND of *Four Hundred*, are the workmen employed by the INTENDANTS in every

have followed his example. Several new streets have been lately built; and this place is at present one of the most beautiful cities in EUROPE. So that Mr. NASH may say of BATH, what AUGUSTUS said of ROME, a little before his death, *Lateritiam inveni; marmoream reliqui*. When he shall have finished his last act, he may likewise demand a PLAUDITE; but with much more reason and justice, than the ROMAN Emperor.

every branch of their business, which consists in a manufacture of paper, of such an excellent sort, that it is the most valuable commodity in the land : which from hence is named the LAND of the PAPYROPOLITES.

You will be surpris'd, when I assure you, that a single sheet of this paper has been sometimes bartered for a tun of gold. The honour of this invention is attributed to a famous engineer, who was invited hither towards the end of the last century. But the great improvement of the manufacture is owing to the ingenuity of a knight adventurer, who for his superior talents was stiled the COLOSSUS. He built on the river, which you pass'd over, a new MILL for his purpose, of a form very different from the common paper mills, and which is much more capacious, and employs many more hands, than the silk mill in DERBY. The present INTENDANTS give their workmen great wages, and yet the latter have seldom thought them-

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selves sufficiently rewarded. Even the COLLOSSUS was at last undone by refusing his BAND of workmen a largess over and above their salaries. When he thought himself most secure, they mutinied, and losing all respect for his person, they tumbled him headlong into his own MILL-POND; and, though he escaped with life, yet he was compelled in his old age to quit his business, and abdicate his MILL. The WHITE-HATS, who have succeeded to him, were obliged to temporize, cajole the mutineers, raise their wages, and use many stratagems, before they could get into possession. And, ever since that time, they have managed their affairs with some difficulty. They have been in continual danger of a surprize, and have therefore been constantly on their guard. They have been forced to take in many new hands, and yet not suffered to discharge any of those, who were grown old and useless. They have at length however fallen upon a
method

method of securing themselves and their possessions against all attacks for the future : and this has been the most fortunate day of their lives. It seems their workmen very lately took into their heads, that, because they were such skilful manufacturers of paper, by the same art, and by a very natural transition they might form themselves into a band of orators, politicians, poets and historians ; and with the spirit of mechanics frame rules for the government of a great empire. But, after mature consideration, they were sensible, that they could not possibly complete this grand scheme without the gift of memory. To this intent they sought out the temple of MNEMOSYNE. They supplicated the Goddess : they bribed her priests : they offered incense : they promised hecatombs : they obtained their request. And, if the INTENDANTS had not opportunely prevented the effects of MNEMOSYNE's benefaction in the manner you observed, they

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would

would soon have found themselves in a very perilous situation. For the PAPER-MAKERS, conceiving themselves to be endowed with new and extraordinary talents, would be vain, obstinate, and ambitious; and, instead of working with their hands, would waste the time in haranguing, reasoning, cavilling, contradicting: they would quote precedents, draw parallels, and give advice, when they were not asked; and if they found any defects in the MILL, which at present is certainly much out of repair, they would propose some impracticable, or very dangerous schemes of amendment. You must know, that the INTENDANTS have lately presented a quantity of their paper to some foreigners of distinction (in imitation of his POLISH majesty, who so frequently sends presents of his DRESDEN porcelain) with instructions, how it may be wrought into the richest and most elegant furniture, and converted into jewels of silver and jewels of gold for the use

use of the wives and concubines of their correspondents. Now, if the BAND of workmen were as much enlightened, as they were an hour ago, this generosity to strangers would probably be deemed a wanton waste of the public manufacture, and these mechanics might be so audacious, as to accuse their masters of peculation. As matters now stand, the INTENDANTS, as I have observed above, may be less vigilant, and yet very secure. For the whole BAND will hereafter stick close to their business, and confine themselves within the bounds of the MILL. They will pretend to no other merit, than their masters will be pleased to allow them; but, like other tame animals, flatter, and fawn, and lick the hand that feeds them.

AND now the COUNT invited me to take a view of the MILL, and afterwards to visit some of the other public buildings, especially

ally the temples, which were most frequented. He assured me, I should find many things worthy of a place in my memoirs. When we arrived at the MILL-HOUSE, which was situated on the same river, which I had passed over with so much ease, we first entered a large hall, or outward room, where many inhabitants of the country were impatiently waiting to know, what work was to be done that day; what quantity of paper was to be manufactured; for what purpose the same was to be disposed of; whether the MILL was sufficiently supplied; whether any new collectors were to be appointed; where they were to be stationed; whether the BAND was docile and obedient; what vacancies and changes had lately happened among them, &c. &c. From hence I was conducted into the store-room, where the materials, of which the paper was made, were deposited, and prepared. Great heaps of the finest linnen rags were sorted for this purpose.

purpose. To these were added the most rare and valuable vegetables, as well exotic, as those of the growth of the country. I particularly observed vast heaps of barley, hops and apples, with large bags full of *Arabian* berries, and *American* nuts. There were likewise many chests of small dried leaves plucked from a curious *Chinese* shrub, and as many hogsheds of tobacco, as filled a third part of the store room. There were several bales of raw silk and cotton, with a large quantity of cochineal, and a small heap of indigo. Indigo was formerly a principal ingredient: at present they use but little of it. There was a machine, which was turned by four wheels, resembling the four wheels of a coach, by which a compost was made of soap, tallow and bees-wax, with large shreds and pieces of all sorts of leather. This compost was afterwards added to the other mixtures. But I was perfectly astonished, when I remarked

ed a set of artificers, who were employed in contracting rays of light into a focus by a new-invented engine. These converged rays they infused, and worked into the grand compound so dexterously, or rather by such a slight of hand, that, altho' I stood very near them, and observed all their motions, I could not possibly discern, or comprehend the manner of their operation. And it would therefore be a fruitless attempt, if I should endeavour to describe it, in hopes of giving my reader a just idea of it. I shall only mention one particular, as the effect of this wonderful phænomenon, the truth of which I can vouch upon my own knowledge and experience: During the whole time they were working this engine, all the farm houses and cottages in the neighbourhood were as dark, as the houses in LONDON in a thick winter fog, or when a black cloud in summer, the certain signal of a thunder storm, hangs over the ~~city~~. I went into
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some of the farmers houses, who complained grievously of this monopoly of light in a free country, and that the sun should be allowed to visit the palaces of the great, who undervalue his favours, and prefer the light of a flambeau, or wax taper to the brightest of his beams, and at the same time be denied entrance into the houses of those honest men, who pay him the highest veneration, and chiefly want his assistance. But to return to the store-room. There are many other ingredients, besides those I have named, which are necessarily required to perfect the grand mixture, whereof the paper is made. But, as most of these ingredients are of foreign growth, imported from all parts both of the old and new world, I think it would be impertinent to tire my reader with a long catalogue of * barbarous names.

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* AS, ADDATIES, ALLIBALLIES, BAFTAES, BENDAN-
NOES, CHOWTARS, DOOZOOTIES, GOSKEES, GURRAHS,
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Wherefore I need only farther inform him, that before this compound can be perfectly finished, some tuns of the finest loaf sugar and salt must be added, with all kinds of spices, as well to season the paper, as to give it a colour. Then the whole being sufficiently moistened with the choicest wines, especially the high-priz'd wines of *France*, is to be worked by the MILL, under the care of the INTENDANTS, into a proper consistence. After which, it is taken out, and carefully examined: and, if any defects appear, they are immediately cured, or amended. The third milling compleats the work, and the sheets are then hung up to be dried, and soon become fit for use. I was informed, by some grave men, whom I saw in the store-room, that after the last milling, the sheets (as many as are made) receive
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HUMHUMS, MULMULS, PENIASCOES, SANNOES, SEERBANDS, SEERBETTIES, SEERHAUDCONNAES, TANJEEBS, TERRIDAE, TINCAL, &c.

a magical touch, by which they acquire all their virtue. But, as I did not see this ceremony, the reader must be left to his liberty to believe it, or not, as he thinks fit. From the store-room we descended into the MILL, which, as well as I can recollect, was more than twice the length of *Westminster-hall*. But this place, of which I proposed to take an exact survey, and which, I conceived, would furnish me (as it certainly would) with a hundred curious remarks, I am less able to describe, than any object, which was presented to me in this night's dream. For the roaring of the water, the noise of the pounders, and the loud voices of the BAND of *Four Hundred*, who were all at work, talked all at once, and immediately forgot what they said, and repeated the same things again and again, almost stunned me; so that I imagined myself to be in the same *Bedlam*, where my old friend SWIFT had formerly placed his *Legion Club*. Wherefore I retreated as hastily as I could, without asking a single question. How-

However, before we left the MILL-HOUSE, I mentioned my doubts to the COUNT, concerning the transmutation of this paper into gold: and who, indeed, unless they had seen it, would believe the possibility of such a marvellous change? The COUNT, to give me full satisfaction, carried me to the room, where the magazine of paper was deposited. There was a guard at the door, who refused to admit us; but, as we were parleying, an elderly man, to whom the door-keepers paid great respect, was entering into the room, and very politely desired us to walk in with him, and then asked, if there was any thing in his power, in which he could serve us. The COUNT thanked him for his civility, told him, we were strangers and travellers, that we had heard wonderful things of the transmutation of paper into gold, that we should be extreamly pleased to see the operation; or, if that were not permitted, we should think ourselves much obliged to any person of truth and honour, who would give
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us such evidence of the fact, as we might venture to repeat, when we returned into our own country. MOSES MONCECA, surnamed *Magus*, (which, as I afterwards understood, was the name of the person, to whom the Count was speaking) answered very courteously, that he would immediately gratify our curiosity; for he intended that morning to make a tun of gold, part of 20 tuns, which he had artickled to deliver before the next grand festival of HERCULES. He then sent for two of his under-operators, and having opened a closet, which he called his *Museum*, he drew out a wheel, about half as large as one of our lottery wheels, but made exactly in the same shape. This was placed in the middle of the room. He opened it, and bid us look into it, that we might be sure, it was clean and empty. He then unlocked an iron chest, and took out as much paper as, I judged, might make a common quire. This he put into his wheel, without strewing upon the sheets any powder of
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projection, or using any form of incantation. For MONCECA was no alchymist, or hermetical philosopher; and, although the common people had given him the name of a conjurer, he had no commerce with any dæmons, but those of his own nation. As soon as the paper was in the wheel, he ordered his engineers to turn it round with a pretty quick motion, which they did for the space of half an hour. All this while he beat time, as exactly as HANDEL would do during the performance of an *oratorio*. He knew by the rattling noise in the wheel, when the transmutation was effected. The wheel was then stopped, and opened, and about 200lb. weight of gold dust taken out, which was immediately sent away to be melted into ingots. This operation was repeated three times, whilst I was present; so that I had ocular demonstration of the whole process, which was much more plain and simple, than I imagined. I had then some discourse with MONCECA, whom I found to be as facetious a companion

panion, as he was a dexterous engineer. He told me, the INTENDANTS employed him, because they could not find any other man in the land so fit for their purpose; for, altho' little skill was required to transmute the paper, the natives were such bunglers, that he could do more work in a week, than any one, the most skilful among them, could perform in a year: that dispatch, which in all affairs is commendable, in this business was of absolute necessity; for, as the whole country was governed by money, and the God of the country demanded to be fed with ingots and bars of gold, instead of hecatombs of beef, and the snuff, which he constantly took, was gold dust, which he preferred to the best *Spanish*, the INTENDANTS were obliged to keep their magazines always full: that, for his part, he worked at a very reasonable rate, and was content with a tenth part of the metal, which he made. I said in answer, that he must certainly have acquired an universal esteem, since
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he had given such a signal proof of his moderation and disinterestedness; but, however, I considered him, as the greatest man in the realm, and to be really possessed of the power, which *Trincalo* claimed in the play, who consented that *Stephano* should be viceroy of the island, provided he was viceroy over him. *MONCECA* smiled: and, after I had thanked him for his information, and promised to make honourable mention of him, when I published my memoirs, we parted with great civilities on each side.

THE

ROSICRUCIANS;

OR,

KNIGHTS of the ROSY CROSS.

FROM hence my noble friend conducted me to the college of the ROSICRUCIANS, or the KNIGHTS of the ROSY-CROSS. This order of Knighthood is very ancient, and was greatly

greatly respected, while they strictly observed the statutes of their founder. For they are enjoined to be meek and humble, to be charitable and hospitable. And therefore the primitive ROSICRUCIANS employed their whole revenues in entertaining the pilgrim and the stranger, and in feeding the poor and hungry. While they practised these virtues, of which they make profession, when they are elected into the college; while they were temperate, vigilant and laborious, they preserved their independency, and enjoyed with honour as great immunities, as the present Knights of *Malta*. But, as they have now entirely departed from all the rules of their institution, and are become proud and luxurious, covetous and ambitious, they are likewise the most corrupt and servile crew in all the land of the PAPYROPOLITES. Some years have past, since they renounced the independency of their order, both for themselves and their successors, by a formal act, and agreed to obey implicitly all

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the commands, which from time to time they should receive from the INTENDANTS of the MILL. But they have lately consented to a decree, by which they are become odious to the whole nation. For they have not only obliged themselves to lay aside the cross, which has hitherto been constantly worn on their habits, but to practise the same ceremonies, with regard to this sacred badge of their order, which are used by the DUTCH merchants and sailors, who are admitted into the empire of JAPAN. So that, whenever a ROSICRUCIAN is mentioned, this proverbial saying is applied to him, *In Tartara, jusseris, ibit*; not only to denote his servility, but also to signify his commerce with the inhabitants of those remote regions, from whence he imports the waters of *Lethe*. But, while the ROSICRUCIANS are the most abject flatterers of men in power, they treat their inferiors, especially their younger brothers, of which there is a numerous tribe, with the greatest insolence
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and contempt, and suffer the latter, in violation of the most sacred injunctions of their common parent, to languish in poverty, and want even the common necessaries of life.

THE KNIGHTS of the ROSY-CROSS, says my friendly conductor, are those *adepts*, who were formerly supposed to possess the philosopher's stone, or the secret of compounding a medicine, which, according to their report, would make the person, who swallowed it, immortal. By this artifice they raised in their several districts large contributions, especially among the old maids and widows, who of all beings are the most fond of life. I know a ROSY-CROSS, who, by the iniquity of the times and the aid of a peculiar cant, from the quality of a grave digger, hath been elected into this honourable brotherhood, and hath since acquired one of the most lucrative commanderies belonging to the order. His whole business is diligently to attend a large body of these

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ancient females, whom he dignifies with the title of his disciples, and never fails to extract a purse of gold from them once a day. And at the same time, that he pretends to make them immortal, he makes their wills, and takes particular care, that his own name shall be found in the first class of the legatees. The face of this ROSICRUCIAN is a composed counterfeit; and it would puzzle all the optics of phisognomy, or even the most penetrating genius, to define his real character, and investigate the bent and disposition of his mind. I took some pains, since I arrived in this country, to inform my self of his most secret actions, and by that means I discovered his exquisite hypocrify,

BUT, tho' it sufficiently appeared, that this grand Elixir had not half so much virtue, as WARD's pill, yet the ROSICRUCIANS, in those ages of ignorance and superstition, were able to maintain their reputation by ascribing the ill success of the medicine to the inaptitude

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or incredulity of the patient. Even, in our more enlightened age, the ROSICRUCIAN Elixir has been in some kind of credit, and was not quite exploded, till GULLIVER published his travels. His history of the STRULDBRUGS must convince every person of common sense, that nothing can be more absurd and ridiculous, than a desire of never dying, and that, if the grand Elixir could make a man immortal, it would make him the most miserable creature in the universe. However, the ROSICRUCIANS, after this medicine was out of vogue, preserved their character of *adepts* by introducing another of singular virtue, and which never fails to answer the purpose, for which it is administered. I mean the water of *oblivion*, which, as I have said before, cannot be imported without their direction and assistance, and they may now appeal to common experience for the efficacy of this medicine, since it has been so successfully tried on the BAND of *Four Hundred*, and consequently has proved
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of such notable service to a trading nation. It has indeed sometimes happened, that a young KNIGHT, who has been troubled with an hypochondriac melancholy, owing to an ill habit of body, or to a disappointment, when one of his brethren hath been preferred to a rich commandry before him, in order to eradicate the seeds of his distemper, hath overdosed himself with the water of *Lethe*. The consequence of this has been fatal: For he has not only forgot all that he ever knew, or had learned; but has been rendered utterly incapable of knowing, or learning any thing more, or of improving his mind in any manner, by his commerce with men or books, for the future. These KNIGHTS are styled in the ancient registers of the college, *Homines plumbei*, and they are distinguished at this day by the same appellation. I know, that one of the poets of this country ascribes the *Plumbeitie* of the ROSICRUCIANS to the want of genius, or a defect in their education, and imputes their ad-

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mission into so honourable an order to corruption, or the want of discernment in the electors. But I will not enter into a discussion of this point, or, whether the men of little learning, or the men of much craft, (into which division the ROSY-CROSSES at present naturally fall) are to have the preference in the judgment of their superiors.

It will be proper to inform you, before I leave them, that the ROSICRUCIANS are not Knights of chivalry. They are neither trained to arms, nor acquainted with those maxims of honour and gallantry, which form a modern hero. In case of a foreign, or domestick war, they rather chuse by their harangues to inspire their neighbours with courage, than give any proofs of it themselves. On these occasions, *Fungar vice cotis, &c.* is their constant motto; and in this practice they have sometimes succeeded beyond all expectation. However, there are some, among them,
who

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who have been so bold as to gird their loins with the sword: and their present great master is as full of martial ardour, as he is of piety and devotion; and is ever prepared, in time of danger, both to pray and to fight for his friends and his country. I will likewise add, that I may not seem to speak with prejudice, or draw the character of these KNIGHTS altogether in profile, that I have known as excellent men of this order, as are to be found in the whole human species; and I doubt, whether the chevaliers B---- and B----, lately deceased, have left their equals behind them.

T H E

COURT of JUDICATURE;

O R

TEMPLE of MERCURY.

THE COUNT now desired me to walk with him to the COURT of JUDICATURE, where all matters among the PAPYROPOLITES,

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concerning private property, are finally determined. When we entered this building, I perceived it to be the temple of MERCURY. The room was an oblong square, without any ornaments. At the west end, on an old altar, was placed the statue of MERCURY, with all the emblems and ensigns of his office, with which he is usually described by poets and painters. He had his little hat on his head, his *caduceus* in his hand, and wings on his feet. At the east end of the temple was a round table, as large as king ARTHUR'S in the town-house at WINCHESTER. About this table sat a number of secretaries, registers, clerks, &c. On the right and left hand of the table were placed six *Rostrums*, into which the advocates mounted, who were hired to plead *pro* & *contra*. There was no judge or jury; but the advocates all spoke to the people, who stood on the floor; so that, at first sight, I imagined the mob were constituted the legal judges in this country, as a

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court

court, whose decisions and decrees were to be deemed infallible, according to the old maxim, *Vox Populi, Vox Dei*. But I was much mistaken in this opinion. A cause of great importance had been pleaded this day, and had drawn together a great concourse of people. The last advocate was speaking, when we entered the temple, and we had not the pleasure of hearing him above a quarter of an hour. As well as we could form a judgment of the whole from the conclusion of his speech, it must needs have been very weighty and eloquent. As soon as he had done, the plaintiff and defendant in the cause, who were both present, were conducted by proper officers to the altar of MERCURY. Two reverend old gentlemen stood on each side of the altar, on which they placed, in the sight of all the people, two square boxes of silver, of the same size and weight, and very exactly resembling each other. The plaintiff was then ordered to take from the altar which
of

of the boxes he pleased. After some little consideration, during which time, I suppose, he was making a vow to MERCURY, he chose the box, which was nearest to him. The other was the lot of the defendant. They were ordered to open their boxes, and take out the contents. In the plaintiff's box was a white silk purse; in the defendant's the colour of the purse was yellow. The purses were delivered to the two venerable persons, who (as I was afterwards informed) were called the *Scrutators*. They measured the purses. The yellow purse was an inch and an half longer, and an inch wider, than the other. Upon which the defendant was, by the *Scrutators*, declared to be the victor, and immediately received the congratulations of his friends, who attended the hearing of the cause. I enquired of a young gentleman, who stood next me, and who, as I observed, took notes, what was the occasion of the dispute, or the merits of the cause. I told him, I was a foreigner, and came late into

the temple, just as the last advocate had finished his pleading. He answered me very courteously, and gave me the following succinct account of the affair. The plaintiff and defendant are jockeys. They met together at a horse-race. Defendant said to plaintiff, I will hold you one, two, three, four * ounces of gold, on *Dun* against the field. The wager was agreed to. *Dun* was distanced the first heat. Defendant offered to pay plaintiff the four ounces, which the other was ready to receive: when a man of the *North*, who was by, whispered the plaintiff, that he was entitled to a much greater sum. This occasioned a warm dispute; the dispute begot a quarrel; and the quarrel ended in a law-suit. The suit has been depending twenty years, by reason of the many

* The PAPYROPOLITES have no other coined money, but what is made of brass or copper. Gold and silver are merchandize, and bought and sold, *ad valorem*, like other commodities, as among the CHINESE.

ny knotty and intricate points, which were required to be previously discussed, the number of witnesses to be examined, the multitude of commissions, references, &c. which were necessary before the final pleadings. For my farther satisfaction, the young man shewed me the opinions of four of the most eminent lawyers of the country on the case, as stated above, between A. B. and C. D.

I. OPINION. I am of opinion, that C. D. is entitled to four ounces only.

II. OPINION. I am of opinion, that if A. B. offered to wager one, two, three, four ounces, and made a short stop or pause between each number, as if he were considering with himself, how far he would go, and how much money he would lay in the whole; in that case C. D. can demand no more than four ounces. But if A. B. said, he would lay one, two, three, four ounces,
speaking

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speaking very hastily, and for that reason omitting the conjunction, AND, which ought to be understood; every number is to be considered separately, and the whole to be added together, which will make the number ten, and consequently C. D. is entitled to ten ounces of gold.

III. OPINION. I am of opinion, that the numbers, one, two, three, four, ought to be combined thus:

$$\begin{array}{l} 1 \text{ \& } 2 \\ 2 \text{ \& } 3 \\ 3 \text{ \& } 4 \end{array} \left. \vphantom{\begin{array}{l} 1 \text{ \& } 2 \\ 2 \text{ \& } 3 \\ 3 \text{ \& } 4 \end{array}} \right\} \text{ make } \left\{ \begin{array}{l} 3 \\ 5 \\ 7 \end{array} \right.$$

In the whole — 15. the sum due to C. D.

IV. OPINION. I am of the same opinion in respect to the combination of the figures, 1, 2, 3, 4: but there is another combination to be added, viz. 4 and 1, which will make the exact sum to be paid by A. B. twenty ounces of gold.

THESE

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THESE two last opinions, said the young gentleman, proceeded from two ancient sages, out of the redundance of their law-learning, and law-qualities. But the plaintiff being advised to plead the imperial constitution, *Nemo quis numeros combinando dolis aliquem deludat*, &c. they were no longer insisted on; but both parties agreed, after the process had lasted about ten years, that the single question to be determined was, Whether the plaintiff had a claim to four, or ten ounces? And how this has been determined, after ten years more, you have seen. Here I desired the young man to inform me, why they made use of any advocates or pleaders, since all their law-suits were decided by lot or chance; like the *aleatory* decrees of the judge in RABELAIS, which were so called, because he determined every cause (after it had passed through all the forms of law) by casting the dice. He answered, that by a custom immemorial, no cause could be finally judged, till it had been sifted, weighed,

weighed, examined, prejudged, and pleaded publicly by a select number of advocates; that this custom did great honour to their country, as it was the reward of merit and learning, and incited youth to the study of eloquence: but moreover, that the college of advocates was the most useful body of men in the empire; that there could be no marriages or divorces, no bargains or sales, no donations or benefactions, no old laws repealed or amended, no new laws made or promulgated without their consent; in short, that no man could do any act of consequence, or talk, or be silent, or live, or die, with safety, without their advice and approbation. But our advocates of the first class, adds the young lawyer, can never be enough admired, or sufficiently rewarded, who, altho' they have acquired immense riches, and may enjoy all the comforts and elegancies of life, in as ample a manner as any of our first nobility, yet chuse to labour, and toil, and drudge on daily, even
during

during the heats of the summer, waſting and weakening their bodies by copious ſweatings, and their lungs and ſpirits by a continued vociferation of many hours *. Thus they paſs their

* This Paſſage in my DREAM may be illuſtrated by a poem of Dr. SWIFT's, which hath been communicated to me by a particular friend ; and which I here preſent to my reader, ſince it has never been publiſhed in any edition of the DEAN's works. It was occaſioned by the following epigram, written by Mr. L—Y, a polite and elegant ſcholar, who was at that time an eminent pleader at the bar in DUBLIN, and was afterwards advanced to a more honourable employment.

PAULUS, by Mr. L-----Y.

DUBLIN, Sept. 7th, 1728.

A Slave to crouds, ſcorch'd with the ſummer's heats,
In court the wretched lawyer toils, and ſweats :
While ſmiling nature, in her beſt attire,
Doth footh each ſenſe, and joy and love inſpire.
Can he, who knows, that real good ſhould pleaſe,
Barter for gold his liberty and eaſe ?

M

Thus

82 THE DREAMER.

their lives, like the ancient heroes, without
any rest, merely for the benefit of mankind.

I say,

Thus PAULUS preach'd : when entering at the door
Upon his board a client pours the ore :
He grasps the shining gift, pores o'er the cause,
Forgets the sun, and dozes on the laws.

The ANSWER, by Dr. SWIFT;

L—Y mistakes the matter quite,
And honest PAULUS judges right,
Then, why these quarrels to the sun,
Without whose aid you're all undone ?
Did PAULUS e'er complain of sweat ?
Did PAULUS e'er the sun forget ?
The influence of whose golden beams
Soon licks up all unfav'ry steams ;
The sun, you say, his face has kist :
It has ; but then it greas'd his fist.
True lawyers, for the wifest ends,
Have always been APOLLO's friends ;
Not for his superficial powers
Of rip'ning fruits, and gilding flow'rs ;

Not

THE DREAMER. 83

I say, of mankind : because they make no
distinction of nations, or religions. They have
not

Not for inspiring poets brains
With pennyless and starv'ling strains ;
Not for his boasted healing art ;
Not for his skill to shoot the dart ;
Nor yet, because he sweetly fiddles ;
Nor for his prophecies in riddles :
But for a more substantial cause :
APOLLO's patron of the laws ;
Whom PAULUS ever must adore,
As parent of the golden ore,
By PHOEBUS (an incestuous birth)
Begot upon his grandame Earth ;
By PHOEBUS first produc'd to light :
By VULCAN form'd so round and bright :
Then offer'd at the throne of justice,
By clients to her priests and trustees.
Nor when we see ASTRÆA stand
With equal balance in her hand,
Must we suppose she has in view,
How to give ev'ry man his due :

M 2

Her

not leisure to contract friendships. Jews and
Moors, Mahometans and Pagans, are equally
entitled

Her scales you only see her hold
To weigh her priests, the lawyers, gold.
Now, should I own your case was grievous,
Poor sweaty PAULUS, who'd believe us?
'Tis very true, and none denies,
At least, that such complaints are wise:
'Tis wise, no doubt, as clients sat ye more,
To cry, like statesmen, *quanta patimur!*
But, since the truth must needs be stretched
To prove, that lawyers are so wretched;
This paradox I'll undertake
For PAULUS' and for L——y's sake
By topicks, which tho' I abomine 'em,
May serve, as arguments *ad hominem*.
Yet I disdain to offer those,
Made use of by detracting foes.

I own, the curses of mankind
Sit light upon a lawyer's mind:
The clamours of ten thousand tongues
Break not his rest, nor hurt his lungs:

I own

THE DREAMER. 85

entitled to their patronage, and as well received, if they address them properly, as any
of

I own his conscience always free,
(Provided he has got his fee.)
Secure of constant peace within,
He knows no guilt, who knows no sin.

Yet well they merit to be pitied,
By clients always overwitted.
And, though the gospel seems to say,
What heavy burthens lawyers lay
Upon the shoulders of their neighbour,
Nor lend a finger to the labour,
Always for saving their own bacon :
No doubt the text is here mistaken :
The copy's false, and sense is rack'd :
To prove it I appeal to fact ;
And thus by demonstration show,
What burthens lawyers undergo.

With early clients at his door,
Though he were drunk the night before,

And

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of their own countrymen. He then assured me, that I was egregiously mistaken, if I imagined,

And crop-sick with unclub'd for wine,
The wretch must be at court by nine :
Half sunk beneath his brief and bag,
As ridden by a midnight hag :
Then, from the bar, harangues the bench
In *English* vile, and viler *French*,
And *Latin*, vilest of the three :
And all for poor ten moidores fee !
Of paper how is he profuse,
With periods long, in terms abstruse !
What pains he takes to be prolix !
A thousand words to stand for fix !
Of common sense without a word in !
And is not this a grievous burden ?

The lawyer is a common drudge,
To fight our cause before the judge :
And, what is yet a greater curse,
Condemn'd to bear his client's purse ;
While he, at ease, secure and light,
Walks boldly home at dead of night ;

When

gined, that the final determination of a
law-procefs, however I might be deceived
by

When term is ended, leaves the town,
Trots to his country manſion down ;
And, difencumbred of his load,
No danger dreads upon the road ;
Depiſes rapparees, and rides
Safe through the NEWRY mountains fides.

L——y, 'tis you have fet me on
To ſtate the queſtion *pro* and *con* ;
My ſatire may offend, 'tis true :
However, it concerns not you.
I own, there may in ev'ry clan
Perhaps be found one honeſt man :
Yet link them cloſe ; in this they jump,
To be but r——ls in the lump.
Imagine L——y at the bar :
He's juſt the ſame, his brethren are ;
Well taught by practice to imbibe
The fundamentals of his tribe ;
And, in his client's juſt defence,
Muſt deviate oft from common ſenſe,

And

88 THE DREAMER:

by appearances, was left to chance; that, in
no region of the world, private property
was

And make his ignorance discerned,
To get the name of council learned;
(As *lucus* comes à *non lucendo*)
And wisely do as other men do.
But, shift him to a better scene,
Got from his crew of r——es in grain;
Surrounded with companions, fit
To taste his humour, and his wit;
You'd swear, he never took a fee,
Nor knew in law his *A, B, C.*

'Tis hard, where dulness over-rules,
To keep good sense in crouds of fools;
And, we admire the man, who saves
His honesty in crouds of knaves;
Nor yields up virtue, at discretion,
To villains of his own profession.
L——y, you know, what pains you take
In both, yet hardly save your stake.
And will you venture both a-new?
To fit among that sc——rel crew,

That

was better preserved, or adjusted; that all the decisions of their court were most equitable and righteous, agreeable to their municipal laws, and the law of nature and nations. For MERCURY, says the youth, always influences and restrains the choice of the parties, and by a secret impulse, directs their hand

That pack of mimick l——rs,
 Abandon'd, stupid, slavish praters!
 For, as the rabble daub, and rifle
 The fool, who scrambles for a trifle;
 Who for his pains is cuff'd, and kick'd,
 Drawn through the dirt, his pockets pick'd;
 You must expect the like disgrace,
 Scrambling with r——es to get a place:
 Must lose the honour, you have gain'd,
 Your num'rous virtues foully stain'd;
 Disclaim for ever all pretence
 To common honesty and sense;
 And join in friendship, with a strict tye,
 To M——l, C——y, and D——T——

90 THE DREAMER:

hands to the proper box; so that what appears to the by-standers to be the effect of chance, is the wise and just determination of the deity, who presides in the temple. I seemed to be satisfied with these reasons, and begged leave to trouble him with only one question more, *viz.* Why their courts were held in the temple of MERCURY, whereas APOLLO is patron of the laws. His answer was, that all lawyers are orators, and MERCURY is the God of eloquence. That is true, said I, but he is likewise the God of pickpockets and thieves. The youth was touched with this reply, and left me abruptly. My noble companion gently reproved me for offending a person, who was so ready to satisfy all my enquiries. I protested, I did not intend to give any offence by uttering a known truth: and I appealed to his Lordship, whether the title of the great protector of thieves and robbers, has not always been given to MERCURY, *honoris causâ*, by the ancient mythologists. I desired him to recollect, that in the elegant
ode,

ode, which HORACE addresses to this God, and where he celebrates him for his eloquence, he likewise makes particular mention of his thefts, insinuating, that there is some connection or analogy between one and the other. And I think, it will be allowed, that the most eloquent Orators both of *Greece* and *Rome*, were the greatest thieves and robbers, especially when they had any share in the management of the publick treasure.

T H E

* TEMPLE of HEALTH.

THE COUNT smiled; and then proposed, that we should visit the temple

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of

* SALUS, or the Goddess of HEALTH and SAFETY was worshipped by the old ROMANS, and placed in the first region of heaven.

JANUS adorandus, cumq; hœc CONCORDIA mitis,

Et Romana SALUS, ara; PACIS erit. Ovid. Fast.

The image of this Goddess is to be seen on many ancient coins.

of HEALTH. This was a plain neat building, from which, (as I thought at that time) Sir CHRISTOPHER WREN had taken the model of St. WARBURGH'S church in LONDON. The temple stood in the middle of a spacious and beautiful plain, full of all kinds of flowering and aromatic shrubs. It was encompassed with hot and cold baths; all very conveniently disposed, and furnished with all necessities for the purpose of bathing. On one side of this edifice, at a little distance, was an hippodrome, and on the other there was a mall. As soon as we entered the temple, the two priests, belonging to the Goddess saluted us in a very graceful manner. They had both very florid complexions, were well shaped, and walked erect. We judged each of them, at first sight, to be about forty-five years old. But how great was our surprize, when we were afterwards assured, that one had lived an hundred and twenty, and the other an hundred and, twenty-two years;
and

and that they had ministred to the Goddesses fourscore years ! They led us to the altar, which was only a plain mahogany table, covered with a fine linen cloth, and on which were placed four porcelain flaggons, filled with water from the fountain of HEALTH. A cup of this water was offered to us; a compliment usually paid to every person, who approached the altar. I drank off my cup, and thought, I had never before tasted a more delicious liquor. At the same time I was sensible, it was only spring-water. On each of the flaggons the * three first words of the first ode of PINDAR were curiously painted in form of a label. Over the altar was fixed a slab, or table of *Parian* marble, of the size of those boards, on which the Creed or Lord's Prayer is written, that are hung up over the communion table in some of our churches. The marble slab was exquisitely polished, on which were engraven in large

* ΑΡΙΣΤΟΝ ΜΕΝ ΤΑΝΤΟΝ

Water is the best thing in the world.

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large Roman capitals (the letters were of gold) the following words and in the same order, as I have here placed them. They must be read from the bottom to form the climax.

* HEALTH.

ABSTINENCE.

TEMPERANCE.

MODERATE EXERCISE.

GOOD HOURS.

CLEANNESS.

These laconic precepts (said one of the priests) which the Goddess calls her thermometer, were sent into the world soon after the deluge; and they are the only infallible rules, which

* I find these instructions contained in two lines in an old song. But I must recite the whole stanza, otherwise the rhymes will be lost.

Suffer not a CAUSIDIC to darken your door,
If you'd live to be old, and in plenty and quiet :
And your health to preserve, be your doctors these four,
HOURS GOOD and FAIR EXERCISE, CLEANNESS
and DIET.

which can be given for the attainment and preservation of health and long life. By health must be understood a sanity of mind, as well as of body. For neither is youth lovely, nor old age a blessing, unless they enjoy both the one and the other. If ALEXANDER the GREAT had constantly practised those rules of temperance and moderation at his meals, which were enjoined him by his master ARISTOTLE, and prescribed by his physicians, and which he very strictly observed in the beginning of his reign, he would not have stained his character, and sullied his victories by so many wanton acts of cruelty. And the memory of SOLOMON (the most distinguished hero in your holy books) would have been more highly revered in all ages, if he had died before he doated, or fell into idolatry. And, if I were not restrained by the oracle of truth, I should pronounce EPAMINONDAS to have been a wiser, a better, and an happier man, than the renowned king of ISRAEL.

One

One of these princes lived too fast, and the other too long. They both outlived that *true* glory, which they had once acquired. And, when I consider all their actions in one view, I am of opinion, it had been better for the world, if neither of them had been born. When the priest had said this, I read again those few important words, which formed the altar-piece, that I might imprint them in my mind, as likewise the exact order, in which they were engraved. I was extremely pleased in observing the *climax*, by which we ascend unto HEALTH, to begin with CLEANNESSE, and that the Goddess had made this a necessary part of her system. CLEANNESSE, which is observed, as a law in some countries, and makes no small part of the religion in others, is denominated by our modern philosophers an *half-virtue* : but let me give no offence to the learned, or to the ladies of pleasure, if I repute it a *whole one*. It is, according to my sentiments, the greatest beauty in a man or woman : and

the

the *simplex munditiis* of HORACE, by which he has distinguished, and characterized PYRRHA, at the same time, that it gives us an example of the neatness and elegance of the poet's taste and style, hath made his mistress immortal. I then observed to the honest priests, that nothing is so sure a preservative against epidemical distempers, as a national cleanliness; and, that the great city, where I now live, is rendered more healthy, than it had been in some ages past, by the care of the inhabitants in building deep and spacious common sewers, and supplying all the houses with plenty of water. I added, were I the governor of a kingdom, it should be my first law or ordinance, that every master of a family should be clean himself, and take especial care, that his house and his wife, his man servant, and his maid servant, and even his ox and his ass, and every creature, and every thing about him should be in the same condition; unless when by his trade or occupation

O

he

he was necessarily employed in dirty work. But *dirty work*, or *dirty hands* should be no excuse for any persons above the degree of mechanics, especially for those, who make profession of the liberal arts, who serve at the altars of the gods, or form any part of the legislature.

When the COUNT and I had made our offerings to the Goddess of HEALTH, according to custom, the priests desired us to walk to the west end of the temple, where they would shew us an inscription in a very different style from that of the GOLDEN CLIMAX. This inscription was engraven on a plate of brass in large black characters, surrounded with skulls and skeletons, chased or embossed on the same plate, not unlike a modern funeral ticket. I here deliver the words in the form and order, as they appeared to me : but I omit the ornaments, as they would not make an agreeable picture, and perhaps might frighten a fanciful reader.

END.

MORTAL SICKNESS.

QUACKERY.

SICKNESS.

LUXURY.

INTemperance.

INDOLENCE.

This inscription is to be read in the same manner, as the GOLDEN CLIMAX, beginning at the bottom. Plates of the same form and style, as the priests assured us, have been hung up in all the temples dedicated to the Goddesses of HEALTH, ever since the beginning of the brazen age. They are intended by the Goddesses, as a *memento* to those of her votaries, who may happen to have great vivacity and little resolution, who trusting to the strength and vigour of a well constituted body, may be tempted to join in the orgies of BACCHUS, or be decoyed into the diseased bed of a common harlot. Reasoning with the priests on the

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force

force of each word, and the propriety of the gradation, I could not help observing, that QUACKERY was stationed, as it ought to be, between SICKNESS and MORTAL SICKNESS. For, what are the prescriptions of a quack, or of any one, who is not a regular-bred physician, but a death-warrant? When I expected the priests assent to what I said, I cannot express how I was mortified, when one of them made me the following answer. I have never been able to distinguish properly between a regular-bred physician, as you call him, and a quack. They are both honoured with the same titles. They both prescribe in the same form and character. They both wear the same grave habit, the same solemn aspect, the same length of wig, length of sword, and length of cane. They both write books, pamphlets, and poems in *Latin* and *English*. Both have their chariots, their footmen, and their horsemen. Both keep good tables, drink much wine, and encourage the growth of luxury by their own

examples. I am well acquainted with three of the faculty, who are men of equal abilities. The first was obliged to study in his university fourteen years, before he could obtain the title of doctor. The second had the same title conferred on him, in another university, in fourteen days. The third, by a decree of a learned body of academicians was *doctorated* in as little time, as was necessary to change his post-horses. These gentlemen began their course of practice the same month. But mark the uncertainty of all human affairs. The first is last, and the last is first. First, in the opinion of his fellow-citizens, and superior to all his brethren in the extent of his jurisdiction, the number of his patients, and the weight and plenitude of his purse. Is this doctor a quack, or a physician? In truth, the science of physic, or the art of medicine is very uncertain. The method of practice varies continually, and is totally changed every twenty years: and every century produces a new history of physic. The
few

few specifics are well known. They are equally administered by quacks and regulars, by surgeons, midwives, and apothecaries. But the quacks claim the honour of having first introduced these medicines into practice. Notwithstanding the celebrated discovery of the circulation of the blood, and the great improvements in all other arts and sciences, the cure of distempers is not advanced, or better known at this day, than it was two thousand years ago *. A man may be a good philosopher, an excellent mathematician, a
fa-

* I have lately read a small treatise, written, as I am informed, by an eminent physician, and intituled, AN ESSAY ON THE POWER OF NATURE AND ART IN CURING DISEASES. In this work the author acknowledges, *That physic hath made little progress, notwithstanding the labours of many learned men, for two thousand years past; that a man may grow old in the practice of physic, and yet know nothing of the matter, or how to cure any disease; that nature is the best physician; and that fasting and abstinence will cure many, and prevent most distempers.*

famous astronomer, and be well skilled in the politer arts, and the *Greek* and *Roman* languages, and yet with all this parade of learning be neither a wiser, nor a better physician. Physick and surgery were formerly united, or to speak more truly, surgery had the pre-eminence. And it must be confessed, that manual operators in this science, from the chief surgeon of a royal hospital, down to a tooth-drawer, are of great use to mankind, and consequently are much favoured by the benevolent Goddess of this mansion. I would not be thought to speak ludicrously, or with any design to disgrace physic by this conjunction. But the whole faculty must acknowledge, that *ÆSCULAPIUS* himself, who was the archiater of the world, whilst he was living, and deified after he was dead, hath been celebrated in the same line for inventing the method of purging the body, and drawing teeth, *Qui primus purgationem alvi, dentisque evulsionem invenit.* Cic. de Nat. Deor. 'Tis with concern

cern therefore I consider, that this excellent art of tooth-drawing, which was the invention and practice of the God of physic, should by the pride of his disciples, be ignominiously thrust down into the shops of the meanest artificers, and in our days be professed only by barbers and mountebanks. However, that I may not be thought unjust to the gentlemen of the faculty, as they are now distinguished, I must confess, they have sometimes been of real service in sudden and acute distempers, and have effected extraordinary and surprising cures. But in these cases they have generally assisted nature, and with great skill and care administered those specifics, with which we are all well acquainted. And the physician would deserve his fee, if he would constantly pursue this method, and do as much, and no more, than what ENCOLPIUS promised the lady in PETRONIUS; *Si quod præterea aliud remedium deus illi monstrasset, adjuvatu ros nos divinam*

divinam providentiam vel periculo nostro *. Instead of this safe and simple practice, the most eminent physicians among us write for the apothecary, and order a compound of medicines to swell his bill. They never allow themselves sufficient time to examine into the patient's constitution, and habit of body, and thereby to learn the cause of his distemper. For which reason they frequently kill the person, whom they promise to cure. I could name more than one of my particular friends, who have fallen a sacrifice to their prescriptions. And if

* When my old acquaintance, Dr. FRAMPTON of OXFORD, who had acquired a large fortune by the practice of physic, was dying, all the physicians in the city attended him. They consulted, they prescribed, and out of respect to a learned brother, they waited to see their medicines administered. But when they were offered to FRAMPTON, he rejected them with a half smile, and with this expression: TAKE THEM AWAY: YOU KNOW, IT IS ALL A FARCE!

if an exact account of the cured and slain were preserved in the registers of physic, I fear the balance would turn against the faculty. Be that as it will, this I know, that no person would be in danger of contracting diseases of any kind, whether acute or chronical, at least he would soon be relieved, if he were strictly to observe, thro' the course of his life, the GOLDEN CLIMAX over our altar. A very humourous and ingenious painter of our country hath invented, what he calls the TEMPLE of PHYSIC, which he hath painted with such a masterly hand, that it is esteemed a capital piece. The temple is furrounded by an hundred offices, or shops of those, who mix drugs, and compound medicines; and who have had sincerity enough to design themselves and their trade by a very proper and expressive * appellation. In the porch
of

* PHARMACOPOLA is, I suppose, the term of art or appellation, which is here to be understood. For I have
often

of the temple you behold all those dreadful figures, which VIRGIL has placed in the vestibule of his hell. In the middle of this edifice is the statue of LIBITINA. Over the high altar is finely painted the history of PANDORA and PROMETHEUS, as related by HESIOD. PROMETHEUS appears to be in the utmost concern, having just opened the fatal box, which the lady PANDORA had presented him by JUPITER'S command; and from which issued forth the numerous tribes of diseases, both real and † imaginary, which have since spread

often observed this word in large gold letters over the door of an eminent apothecary. PHARMACOPOLA is generally used by the classic authors in a bad sense; and is always to be found in bad company.

Ambubaiarum collegia, PHARMACOPOLÆ,

Mendici, mima, balatrones, hoc genus, omne, &c. HOR.

† The MALADE IMAGINAIRE is the best patient. He requires constant attendance, and his disease is incurable.

I know

spread themselves over the whole globe. The votaries of LIBITINA are placed round the altar, all dressed in an uniform habit, and looking up with great complacency on PROMETHEUS, and his empty box, which according to the oracle, they interpret in their favour, as a sure prognostic of filling their own coffers.

I know one of the healthiest men in *England*, who, in his own opinion, is never well. He has a distemper for every month, and besides is seized with a violent cold every night and morning. He eats very heartily, but nothing ever agrees with him. He sleeps very soundly; but according to his own account, he has not one wink of sleep in a week. When he has run thro' the whole catalogue of diseases, he finds himself he does not know how—but is very ill, and in great pain all over, grievously afflicted with a distemper, which wants a name, and no body ever had before. Thus, by the strength of his imagination, and the aid of his physician, and after having taken three or four hundred weight of drugs, he will be able to break a very robust constitution; and, when it is too late, perceive the great difference between real and imaginary evils.

coffers. In one corner of the altar-piece stands old MONTAIGNE, and in another a famous comic poet, both critically remarking the actions and manners of all the other figures. If you form your judgment of the poet's character by the rules of physiognomy, and the archness of his looks, you will perceive, he has the same turn of thinking with his painter. And to evince this more clearly, the droll hath introduced all the figures, in this historical piece, upon the stage*.

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* It would have pleased me much, to have seen this comedy acted ; or, that the good priests could have stayed a little longer, to have given us a description of it. I question, whether any character in this PAPYROPOLITAN Drama is more agreeable and entertaining, than MOLIÈRE'S SGANARELLE. For SGANARELLE was the only eminent person of the profession, who had been drubbed into the practice of physic, and *doctored* in spite of his teeth. I have known some indeed, who like GIL BLAS, have been made physicians by accident, and others, who have

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This comedy, when it first appeared, met with great success; and as often, as it has been acted since, it hath been well received: tho' the physicians have always raised a strong party against it, and are so much displeased with the author, that they will probably suffer him to die a natural death. ---- Here the good priests were called away to attend a person of distinction, who, having been perfectly cured of a most inveterate distemper by *abstinence* only, was come hither with an heart full of gratitude, to pay his devotions, and perform his vows to the goddess of HEALTH. We therefore thanked these venerable men for their excellent instructions and communicativeness, and took our leave.

have been taught all their skill and knowledge by the same master, that made PERSIUS (as he pretended, to disguise his quality) a poet, and T. S. a priest.

PALLANTIS:

OR,

The CITY of PALLAS:

WITH AN

Account of the ONOCENTAURS.

PALLANTIS, or the CITY of PALLAS, which is not far distant from the temple of HEALTH, and is the capital of a small, but fertile country, called PALLADIA, is visited by all strangers, and therefore our curiosity naturally led us to take a view of it. This city is of no great extent, but beautifully situated near the conflux of two rivers, and has the benefit of a wholesome and temperate air. The buildings are magnificent, but in a singular taste. For the whole is composed of about forty squares, in each of which is a temple dedicated to the worship of PALLAS. The squares are separated by large gardens,

gardens, every square having a garden belonging to it, which is common to all the inhabitants of that district. The citizens boast themselves to be descended from a colony of the ATHENIANS, who left their native country, when the liberties of GREECE were destroyed, and settled in ITALY. They urge, as an argument to prove the antiquity of their descent, and the truth of this tradition, that, as they have preserved the GREEK language in its ATTIC purity to this day, so they both speak, and write the LATIN of the AUGUSTAN age; and moreover, that they cultivate all the liberal arts and sciences with unwearied application. It must be acknowledged, that, in the darkest times, there have flourished among the PALLADIANS men of profound erudition, and some judicious critics and polite scholars. But, since the restoration of letters, they have been universally celebrated, as a very learned body, and their productions in all the ancient languages, as well as in their own,

own, have been much admired. In their system of morals they far excel their ancestors, and all the sects of the GRECIAN philosophers. The love and desire of doing good, and the hatred and abhorrence of all manner of injustice, is either natural to the PALLADIANS, or is impressed on them by the force and advantage of their education. But they are chiefly esteemed for their social virtues, particularly for their humanity, and hospitality to strangers. They are always disposed to reward men of merit, to protect the innocent, and relieve the indigent ; and they do every thing with such an openness, and such a noble freedom of mind, that it embellishes all their actions, and never fails to gain the approbation of those, who have any commerce or connexion with them. PALLANTIS had formerly great privileges, and might be considered, as an hanse-town, in the middle of the PAPYROPOLITAN empire. For it was free from all tributes and taxations, and was governed (as it

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is in some measure at this day) by its own magistrates. But a few years ago the ONOCENTAURS made an incursion into PALLADIA, and afterwards attacked the city : and, notwithstanding the courage and opposition of the PALLADIANS, they were at length obliged to give way to numbers, and, by a formal treaty, cede to the ONOCENTAURS that quarter of the city, which the latter now possess. But it will be necessary to ascend to the cause of this war. The PAPYROPOLITAN government, after various forms and alterations, is now become oligarchical, and founded upon maxims very opposite to those, which have always been professed, and taught in the city of PALLAS. Those few nobles, who at present govern the empire, cannot brook a free state in the midst of their dominions ; and therefore they employ all their craft and policy to subject the PALLADIANS, and leave them only the name and appearance of a republic. For this purpose they incited the ONOCENTAURS, whom they
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supplied with money, arms, and all kind of warlike stores, to invade this happy region, and by any means to establish themselves in PALLANTIS. In this attempt they could not fail of success, as they were so well supported, and the city was open, and without any fortification. A peace or truce, was at length concluded, by order of the oligarchy; but the citizens of PALLANTIS were forced to yield up their chief privileges, and submit to all imposts and taxes in common with other subjects. But, in consequence of this unnatural incorporation, what is most to be lamented is, that the PALLADIANS have been in some degree, infected by the vices of their intruders; and some of them have been so weak, and so wicked, as to renounce their old principles, their friends, and their country, and desert to the quarters of the ONOCENTAURS. The number of these apostates is indeed inconsiderable, but they have been able to do a great deal of mischief. They have

vailed on the ONOCENTAURS to break the truce, and endeavour to possess themselves of the whole city. So that this second war is now carried on with more fury, than the first. The PALLADIANS defend themselves with great skill and resolution ; and in all attacks, which have been made hitherto, they have repulsed the enemy. But even their victories have been fatal to them. For, as they are not in a condition to recruit their forces, and the ONOCENTAURS receive continual supplies from the present governors of the PAPYROLITAN empire, 'tis scarce possible, that PALANTIS should hold out much longer. The old inhabitants will be obliged to quit the city, or become the slaves of those barbarians, whom they have always despised. We have but one chance, (says the PALLADIAN, who was giving me this account) for our preservation; I mean, the immediate interposition of the Goddess, whom we worship. She beholds us, her faithful votaries, engaged in

a very unequal war, and surrounded by an army of monsters; she sees the work of her own hands, which she has been building up for eight hundred years, threatened with destruction; she penetrates all the schemes, and discerns the oppression and injustice of the PAPHYROPOLITAN oligarchy. She is able to relieve us; and let us hope, that she will relieve us, if we retain our virtue, and obey the counsels of wisdom. Here the PALLADIAN was interrupted by a messenger, dispatched on purpose to give us notice, that a whole legion of ONOCENTAURS, commanded by their BRAY, (which is the title they give to every commander of a legion) and supported by all the PALLADIAN deserters, with CORNIX at their head, were marching to attack our quarters. The proper name of this chief of the deserters was MACEDO. But all the PALLADIAN renegados, immediately after their defection, are, by a decree of the ONOCENTAURS, obliged to renounce their family names,

names, together with their principles, and assume the name of some unclean beast, or bird of prey, or of any poisonous or noxious insect. For, as they are required, as far as they are able, to divest themselves of their humanity, (which is easily done, as you will see presently) that they may not be above the level of their new masters, it is not fit, they should retain the name of a man. My noble friend, who is an old experienced officer, and an excellent general, thought it incumbent on him, on this occasion, to offer his service. His offer was joyfully accepted: and the PALLADIANS of our square or quarter, putting themselves under the COUNT's command, marched out in good order, and with great alacrity, to meet the enemy. As soon, as the ONOCENTAURS perceived us, they set up a shout, (if I may so call it) the most horrible and most disagreeable sound, which had ever been heard. Neither the bellowing of MARS, when

when he was wounded at the siege of TROY, nor the braying of Don QUIXOTE's squire, which procured him such a hearty drubbing, might be compared with the voice of the ONOCENTAURS. This, however, did not discompose us. Our little army was well disciplined. We had a good cause and a good conscience. We had great confidence in our general, whom we followed, according to his command, with a resolution to attack the enemy sword in hand. But, when we were so near them, that they could distinguish the COUNT, they were seized with a panic, and fled without striking a blow. To hinder our pursuit, they kicked up the dirt, which had been prepared, and laid up in heaps for this purpose, and threw stink-pots, of a new invention, over their shoulders (like the ancient PARTHIANS, who shot their arrows behind, when they were flying) in such quantities, that we were covered with filth, and almost poisoned with the stench. By this stratagem
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they escaped with the loss of a few prisoners, and one standard, which was taken from the deserters, together with the standard-bearer, called PORCUS, who being covered over with brass from head to foot, and having besides a protuberance of paunch, was an overload for his horse. So that the poor beast being forced beyond his ordinary pace, when PORCUS endeavoured to make his escape, fell with his rider. The PALLADIANS expressed great joy, when they saw PORCUS brought in prisoner. For this renegado, and another, a little fellow now called VESPA, were the chief authors and promoters of the present war. Moreover, PORCUS invented the stink-pots, and first taught the ONOCENTAURS the manner and usefulness of casting dirt and ordure at their enemies: and he had made all their troops very expert in this new exercise. He likewise endeavoured to make them vain of their race and family, and to inspire them with more fierceness and courage, by assuring

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ing their general, in a memorial presented to him, containing instructions for his future conduct, that * AJAX, one of the greatest heroes of antiquity, had received a great mark of honour and distinction, according to the judgment of all true critics, by having been compared to an ONOCENTAUR. In the same memorial PORCUS informed him (for the general was not very conversant in ancient history) that AUGUSTUS CÆSAR, after the battle of *Actium*, erected a statue of brass to an ONOCENTAUR, called NICON, to whose name the Emperor chiefly ascribed his victory. This statue was afterwards transported to CONSTANTINOPLE, and placed in the *Circus*, as a lasting monument of glory to the whole ONOCENTAUR race. Deserters and renegadoes, according

* Ὡς δ' ὅτ' ὄντο παρ' ἀρετῆν ἰὼν, &c.

Ἄς τὸτ' ἔπειτ' Αἰαντα μέγαν, &c.

HOMER. ILIAD. B. 4.

according to the laws of all countries, are put to death, if they happen to be taken prisoners. But the PALLADIANS decreed a punishment for PORCUS expressive of his character, and suited to his life and actions. They put him into a strong iron cage made for that purpose. This cage they ordered to be placed under the grate of a common sewer, and to remain there two hours every day; then, a strong rope being fastened to it, to be cast thrice into the river, in the manner formerly practised in ENGLAND, of ducking scolds, and proving witches, whilst any witches remained among us. Or, perhaps my comparison would be more apposite, if I likened PORCUS in his cage to Sir JOHN FALSTAFFE in the buck-basket, when he was thrown into the THAMES by the contrivance of the MERRY WIVES of WINDSOR. I did not see this operation performed, because I would not be thought to insult a conquered enemy; but I heard the beast roar, as often as they were going

going to plunge him in the river. All the while he was in the common sewer, he did not make any complaint, but rather seemed to take a delight in the filth and mud that poured in upon his head. PORCUS, upon his examination, informed our generals, that the BRAY, who commanded the ONOCENTAUR legion, had lost one of his ears, and half his tail in the engagement; and, that he certainly would have been taken prisoner, if he had not been superior to any of his brethren in the use of the stink-pot, and in the art of throwing dirt, which he did not only kick up in great quantities, but occasionally spouted out of his mouth, with great force, so much purulent matter, and such a noisome mixture, that it seemed to infect the air. There was scarce a PAL-LADIAN of any eminence, that this ONOCENTAUR had not besmeared, or bespattered, without receiving any hurt himself; and oftentimes without being seen, or discovered. For he frequently took aim at his adversary from

behind an hedge, or from a window in his quarters, from whence he emptied his mouth, as the servants in LISBON and EDINBURGH empty close-stools and chamber-pots. When I entered PALLANTIS, this brute gave me a specimen of his skill and his office. For, altho' I was respectable as a stranger, and did not provoke him by the least incivility, he suddenly crossed my road, and with his hinder-feet threw up as much dirt, as covered me all over. He was likewise renowned for the elevation and shrillness of his voice; and on that account was honoured with the title of a BRAY of THREE MOUTHS: which is the highest military title, that can be conferred by the ONOCENTAURS, and is equal to a BASSA of THREE TAILS in the OTTOMAN empire. We were assured by some of the other deserters, who were our prisoners, that CORNIX their commander, with little VESPA his aid de camp, had run away in the beginning of the engagement; and the next day it was discovered, that they had hid them-

themselves in a large hollow oak. We were told, that CORNIX, in excuse for his cowardice, pretended to the ONOCENTAURS, that he got into the tree in order to croak from it, and imitate the voice of the bird, whose name he had taken ; which, he judged, the PALLADIANS would interpret, as an evil omen [*cavā prædixit ab ilice CORNIX*] and would immediately turn their backs. But it happened unfortunately, that, as soon as he was in the tree, he was seized with such a hoarseness, that he could not be heard at the distance of three yards, and therefore he did not offer to put forth his head, or open his mouth. This relation was confirmed by little VESPA, the aid de camp, or more properly the parasite of CORNIX, who was always ready to vouch the truth of any the most improbable story, which his master might invent to palliate his predominant follies, or serve the present purposes of his ambition. For no living creature had more ambition than CORNIX ; and he de-
 serted

ferted from the PALLADIANS for no other reason, but because they did not think him worthy to be created one of their ARCHONS. CORNIX was rich, and he thought his wealth (as in our country) ought to supply all other defects. He was therefore enraged by his disappointment, and immediately resolved to obtain by force of arms, and by aid of the ONOCENTAURS, those honours, which were refused to his singular merit; that is, to his money. For this purpose VESPA was dispatched to all the districts of the ONOCENTAURS. POROUS was given him for a colleague: and, altho' these parasites were really the most contemptible of all the PALLADIAN deserters, yet their many turns and doubles, and the servile pliancy of their tempers, at length, procured them access to the chiefs of the ONOCENTAURS; from whom they accepted the most base and dishonourable terms, on condition that CORNIX should be well supported in his pretensions to the ARCHONSHIP.

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The ONOCENTAURS had as little esteem for CORNIX, as they had for his messengers. But they considered, that his treasure would be of great service to them in continuing the war; and that, by reason of this new defection among the PALLADIANS, there was now a fair opening, and the best opportunity, which had ever been offered, of subjecting the whole city of PALLANTIS, and extinguishing the race of the PALLADIANS; a design, which the ONOCENTAURS always kept in view. Their late defeat had a little disconcerted their measures; but, to secure a victory in the next engagement, they resolved to bring all their forces at once into the field, and make their attack with the whole strength of the ONOCENTAUR nation. To this intent their governor general commanded his army to be ready to march at an hour's notice. And, altho' he was only a general of parade (for he never went to the war himself) and issued all his orders from his closet, like the general of the JE-

SUITS

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SUITS at ROME, yet he was well obeyed. For he was munificent, and his orders were always accompanied with a largess. On the other hand, the PALLADIANS were vigilant and active. They were resolved to defend themselves to the last extremity, rather than suffer an ARCHON to be imposed on them, especially a renegado, who, they knew, had entered into measures to enslave their country, and to gratify his avarice or ambition, would consent to a general proscription.

Whilst these preparations were making on both sides, I had time to enquire of the gentle PALLADIAN (whose guest I was) concerning the origin of the ONOCENTAURS. They pretend (says he) to be descended from APULEIUS and the noble matron, with whom that philosopher had such an intimate and familiar correspondence in the last scene of his metamorphosis; and who, in his account of the affair, is called PASIPHAE ASINARIA. But
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this part of their history is only built upon tradition, and is very improbable. For APULLEIUS always preserved his intellectual faculties, and retained his humanity under his asinine figure : whereas the ONOCENTAURS have nothing appertaining to them, that is human. Not only their outward form, but the baseness and malignity of their nature, and the want and contempt of that understanding, which is the peculiar characteristic of our species, evidently demonstrate, that the ONOCENTAURS are little superior to any part of the brute-creation. They are in truth of a more ancient race, than they imagine, or are willing to allow. For we find them mentioned, in your sacred books, as the companions of those monsters and evil spirits, who are there pronounced to be a public pest, and the great enemies of mankind. And, altho' I am sensible, this prophecy might respect another great event, let me be permitted to say,

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that

that the denunciation of the prophet, *And * IIM shall cry [sing or inhabit] in their palaces, and dragons in their pleasant palaces*, is literally fulfilled by the invasion of our city by the ONOCENTAURS. After such a character and description of the ONOCENTAURS, I expressed my astonishment, that any PALLADIANS should be found among them, or, that any consideration should induce even the lowest order of rational beings to associate themselves to such noxious animals, whose fawnings and caresses are always boisterous and hurtful, and may properly serve to illustrate Æsop's fable.

My

ISAIAH Ch. xiii. V. 22. The Hebrew word IIM, or TZIIM, which properly signifies ONOCENTAURS (and thus it is in the Greek version, ONOKENTATPOI *ἐκ τῶν καλοικησάντων*) is not translated in some of the old editions of the Bible. In the later editions IIM is translated, or explained by a very significant periphrasis, *The WILD BEASTS of the ISLAND*.

My host assured me, that those PALLADIANS who first went over to the ONOCENTAURS, were supposed to have been deprived of their senses, and seized with a sudden madness. But, when it afterwards appeared, that these miscreants had privately worshipped the golden calf (the great idol of the ONOCENTAURS) and were bribed to desert, and betray their country, their apostacy was considered as a prodigy, and, by a decree of our senate, the augurs were directed to enquire of the Goddess the cause of this wonderful change and corruption of manners in a citizen of PALLANTIS. The answer, which we received from the first oracle (for here are two temples, from which the oracles are delivered) was, GERMANISSIMI; and from the second, ΘΗΡ ΘΗΡΑ. The augurs were not at a loss to comprehend the meaning of these laconic responses, which they properly interpreted, as signifying one and the same thing, and informing us, that the PALLADIAN deserters and ONOCEN-

TAURS are of the same clan or family. But this cognation or affinity the wisest and most sagacious in the augural college could neither explain, nor conceive, till chance produced the discovery, and demonstrated, what we will no longer call an unnatural conjunction. For we are now sufficiently apprized by a letter lately received, and communicated to us by ARTEMIDORUS, one of our citizens, a man of excellent knowledge, and much respected for his social virtues, that the spirits of the PALLADIAN deserters and ONOCENTAURS are of the same species or substance. This is a letter from the dead, and we are taught, and believe, that the dead always speak truth. Besides, the character of the writer leaves us no room to question his authority. For, whilst he lived, he was a man of severe morals, and an irreproachable conduct; and, as he was chief of the college of augurs, so he was a real ornament to his society. He hath opened a new system, and demonstrated the cause of
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the great difference and inequality, which we remark in the souls of men, with regard both to their natural and improved abilities, which has puzzled the philosophy of all ages, and which some physical heads have weakly endeavoured to explain from the different formation of the bodily organs. This discovery is of the greater importance, since we are enabled to account for most of the enormous vices and brutal actions of mankind, especially of those, whom the advantages of a liberal and learned education have not been sufficient to reclaim, or amend. For we are now assured, that a certain number of the bodies, which have human shapes, even many of those, which are distinguished by their costly and magnificent trappings, and move in the most extensive sphere of action, are possessed, and animated by the souls of brutes. This letter has resolved another obscure question, which has long exercised the divinity of our schools, and produced many volumes of
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metaphysical jargon, *viz.* How the spirits of the brute creation are to be treated, or where they are to be deposited after the dissolution of their bodies. The most learned men, in our community, have agreed, that these spirits are immaterial, and consequently indissoluble, without an immediate act of omnipotence: and therefore it has been with good reason concluded, that they super-exist the dissolution of their bodies. But, because a difficulty hath arisen, how to dispose of them in this state of separation, some of our philosophers have denied their immateriality. But it would be tedious and unnecessary at present to recount the various sentiments and disquisitions of our *literati* concerning the state of the brute-creation. If you give credit to the letter, which I will impart to you, you will be convinced that the souls of brutes are not material, according to the opinion of some, or by an extraordinary power annihilated, according to the opinion of others, but have a proper domicil

micil assigned them, where they remain for a certain term, and then transmigrate into other bodies. Farther, you will be satisfied, that these wretches, who have deserted from us are no part of the human species, altho' they appear in the forms of men. And let me add, it would give me a sensible pleasure, if this system, which hath been so opportunely revealed to us, might be impressed on your mind, and reported in your memoirs, not only to vindicate the PALLADIAN œconomy, but to assert the dignity of human nature. With this view I here present you with a copy of the letter to ARTEMIDORUS. I have only omitted that part, where some of our citizens are named, and characterised; which we have resolved to suppress, unless those gentlemen should think proper to follow their relations, openly renounce their old principles, and betray their old friends and the interests of their country. Having said this, he put into my hands a small roll of vellum; which, methought,

thought, I carefully locked up in a letter case, which I always carry with me, when I am travelling. And here I must not omit a most remarkable and astonishing incident. This vellum roll I found in my letter case the next morning, and the letter to ARTEMIDORUS written on it in fair ROMAN capitals in the same form, in which I have caused it to be printed. I shall not be affronted, if any sceptical readers, those especially, who account for the phenomenon of dreaming mechanically, and cannot believe, that our souls, during that interval, have any commerce with separate immaterial agents, should, on this occasion, question my veracity. We are apt to disbelieve all such facts, as we cannot comprehend. And there was a time when the whole CHRISTIAN world considered that great man, who truly described the figure of the earth, and demonstrated the *Antipodes*, as an impious liar, and a dangerous heretic. For my part, I shall use no other means to prove the fact, which I
have

have asserted, than by giving every curious person an opportunity of viewing the vellum roll. For this purpose it shall be deposited immediately in the BODLEIAN LIBRARY. But, I hope, when at any time this valuable manuscript shall be shewn either to the academicians, or to strangers, that it will not be stigmatized, like the M. S. in QUEEN'S COLLEGE (which was produced by a similar circumstance) and called the DEVIL'S *hand-writing*. For I esteem this epistle, as the work of a most benevolent spirit; and, perhaps, it may be the kind information of my own good GENIUS*.

* It will not be amiss to observe, that in our DREAMS, altho' our imagination hath convey'd us to the most distant part of the earth, or even into another planet, we always converse in our native tongue, or in some other language, which is familiar to us. And we are not in the least surprized to find, that the inhabitants of those remote regions (as if they had the gift of tongues) speak ENGLISH as readily, as we our selves. I do not suppose, that the following letter had been communicated to me, if I had been altogether unacquainted with the LATIN language.

T

COCCEIUS

C O C C E I U S

ARTEMIDORO SUO.

ACCEPIMUS A CERTIS QUIBUS-
DAM MORTUIS. QUI AB URBE
PALLADIS IN HUNC LOCUM VE-
NERUNT. RECENTI RE. COMPLU-
RES CIVIUM VESTRORUM ET PA-
TRIAE CAUSAM. ET FIDEM SUAM
DESERUISSE. ATQUE A VOBIS AD
ONOCENTAUIROS DESCIVISSE VOS-
QUE DE SCELERE TAM INSIGNI.
QUOD QUIDEM PORTENTI SI-
MILE ESSE DUCITIS. DEAM
CONSULUISSE. EDITUM EST ORA-
CULUM. QUID VELIT. STATU-
TUM EST. SED QUA. ET QUALI
COGNATIONE HOMINES CUM ONO-
CENTAURIS SINT CONJUNCTI. AUT
QUEMADMODUM INTER SE PRO-
PIN.

PINQUI. ID PERDIFFICILE INTEL-
LECTU VOBIS VIDETUR. REM
HANC INVOLUTISSIMAM. QUAM
CONJECTURA ANIMI MINIME AS-
SEQUI POTES. ET INTER MONSTRA
NUMERAS. TOTAM APERIAM. AT-
QUE NOVAM HANC NATURAE SIVE
FABRICAM. SIVE LUSUM. PAUCIS
EXPLICABO. * QUOS TU PUTAS.
HI NON SUNT VERI HOMINES. SED
ANI-

* Some of the ancient poets and philosophers seem to have been inspired with the knowledge of this doctrine. HORACE tells us, that one AVIDIENUS was called a DOG, because it appeared by his appetite and his actions, that he had a CANINE SOUL.

AVIDIENUS

Cui CANIS ex VERO ductum cognomen adhæret.

And another of the ROMAN poets addresses himself to his fellow-citizens in this line :

O CURVAE in terras ANIMÆ ! & coelestium inanes !

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plainly

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ANIMANTES QUIDAM. FORMA HO-
MINUM INDUTI. HUMANITATIS
OM-

plainly intimating, that there were no divine particles in the composition of their SOULS; that is, that they had not the SOULS of MEN. The CYNIC philosophers derived themselves from DOGS: and sufficiently proved their origin by their snarling and beastly manner of living. A judicious critic, or observant reader will scarce allow, that more than four or five, in the long catalogue of ROMAN EMPERORS, had any HUMANITY: and, altho' they might perhaps have a just claim to be stiled LORDS of the EARTH, they had no right to the title of MEN. There is an excellent dissertation in ERASMUS on the princely qualities of the EAGLE and the LION; wherein that great wit has demonstrated, that EMPERORS and KINGS are very justly represented by those animals, and that there must be a similitude in their souls, as all their actions are similar and correspondent. There is a SOCIETY or CLUB of gentlemen in LONDON, who call themselves STAGS, and another SET, who are stiled BUCKS, from a consciousness, I suppose, that they have the heads and the hearts of those noble beasts, whose titles they have

OMNINO OMNIS EXPERTES. QUI-
BUS LOQUENDI CONCESSA EST FA-
CULTAS. MINIME VERO RATIO-
CINANDI. DISSERENDI. JUDICAN-
DI.

have assumed. I am told, that both these societies in-
dulge themselves in feeding plentifully on venison dur-
ing the season. But certainly they ought to abstain
from this meat, for the same reason, for which the Jews
are not permitted to eat pork. 'Tis a kind of fratri-
cide.

To speak seriously; this epistle of COCCEIUS seems in
some measure to favour the doctrine of PYTHAGORAS
and PLATO, who asserted a *Metempsychosis*. And CICERO
inclines to this Opinion, when he says, *Cum autem duo-
bus modis, id est, aut vi, aut fraude fiat injuria, fraus,
VULPECULÆ, vis, LEONIS videtur*. Thus in our lan-
guage and common conversation we assent to this doc-
trine, when we say of such a one, or such a one, that
he is a DOG, or a BEAR, that he has not the SOUL, or
SPIRIT of a MAN. I will hereafter make some other
observations on the system, which is advanced in this
LATIN epistle. How well pleased would SWIFT
have been to have read such a solid justification of
his history of the YAHOOs!

DI. QUIBUS CONTIGIT VIX. AUT
NE VIX QUIDEM. TENUISSIMA DI-
VINAE AURAE PARTICULA. ETE-
NIM IN ALIO INEST ANIMA PORCI.
IN ALIO URSI. IN ALIO. CANIS. IN
ALIO. ACCIPITRIS. AUT CORNICIS.
IN ALIO. CRABRONIS. AUT VESPAE
ANIMULA. QUID ISTUC IGITUR
TAM MIRUM EST. SI ISTIUSMODI
HOMINES. OMNIA ANIMIS SUIS. ET
MALIS MORIBUS INDULGENT. OM-
NIA AD VOLUPTATEM. NIHIL AD
VIRTUTEM REFERUNT. SI. QUI SIT
SUILLÆ ANIMATIONIS. VIVIT TUR-
PITER. QUI SIT VULPINÆ. FRAU-
DULENTER. QUI SIT CANINÆ. EX
RAPTO. QUI SIT ASININÆ. CONSI-
LIO NULLO. HAEC ITA ESSE. TIBI
CONFIRMO. SIQUIDEM LOCUM IPSE
VIDI. UBI ASSERVANTUR ANIMAE
PECUDUM. FERARUM. VOLU-
CRUMQUE. QUAE. POST ALIQUOT
ANNOS. CORPORIBUS HUMANIS DE-
BEN.

BENTUR. E QUIBUS FIET NON MODOMODO PLEBS INFINITA. ET NIMIA. SED NOBILES BENE MULTI. ET PRINCIPES VIRI. ETIAM SACRIFICULLI. ET MINISTRI DEORUM. NUNC VERO. QUANDOQUIDEM FIGURAE. ET SPECIES HUMANAESUNT ALIAE VERAEE. ALIAE FALSAE. QUA NOTA FACILE INTERNOSCI POSSINT. ET SECERNI. SCIAS. VELIM. QUOD USUI TIBI. ET OBLECTATIONI ALIQUANDO FORRE CONFIDO. ITAQUE QUOS COGNORIS AVAROS. CRUDELES. LIBIDINOSOS. INGRATOS. PERFIDOS. GULOSOS. SIVE SINT SACERDOTUM PROCERES. SIVE REGNI SATRAPAE. SIVE REGES IPSI. IN EOS APTE CADANT. OPORTET. PECUDUM. BESTIARUM. ET BELLUARUM NOMINA. UTPOTE QUOS
HU-

HUMANIS ANIMIS HAUD ESSE
 PRAEDITOS. PERSUASISSIMUM
 HABEAS. TU VERO UT CAVENDO
 VITES BIPEDUM EOS OMNIUM
 IMPURISSIMOS. QUI ETIAMNUM
 CIVITATIS VESTRAE JURA TE-
 NENT. EN TIBI EORUM NOMINA.
 OFFICIA. DOMICILIA. MORES.
 MACHINATIONES. COGITATIO-
 NES.

HAEC AD TE DILIGENTER PER-
 SCRIPSI. BENEFICIORUM MEMOR.
 QUIBUS OLIM ME ORNABAS. CUM
 NIHIL MIHI. ETIAM MORTUO.
 POTIUS FUIT. QUAM UT TIBI
 GRATIAM REFERREM. UTINAM
 PLENIUS. ILLUD AUTEM TIBI
 POL-

POLLICEOR. NULLUM A ME STUDII OFFICIUM. QUOAD VIXERIS. ET MIHI LICEAT. TIBI DEFUTURUM. IDIBUS APRILIBUS.

Soon after the PALLADIAN had been pleased to make me a present of this curious manuscript (which cannot but be acceptable to the learned, and may probably give rise to a new sect of philosophers) he was summoned to a general council. For he was a citizen of distinction, and greatly esteemed by all the inhabitants of PALLANTIS, who were friends to liberty, and lovers of their country. We had not therefore leisure for a longer conversation. He only allowed himself time to say to me at parting: The letter of CocCEIUS hath confirmed an opinion, which I have intimated above, and which I have constantly entertained from my youth, *viz.* That there were originally created various species of men,

as well as of brutes. And this I infer'd, by remarking the great inequality of those tempers and talents of the mind, with which children are born, and, that so many seem to be framed, with a stupid or evil disposition, and to grow up into folly or vice from the seeds of nature. The PALLADIANS, who lately deserted from us, were *naturally* void of truth, and very apt, even from their infancy, to *say the thing, which was not*. And, altho' this odious quality was in some measure corrected by their education, or rather dissembled by their cunning, yet it often broke out, where their interest was concerned. At present they display it with the greatest effrontery, and without the least remorse. For this is the best method of recommending themselves to the esteem of the ONOCENTAURS; who regard a well-invented LIE, especially if it produce the effect designed by it, as a notable expedient in politics, and a most excellent stratagem

gem in war. To proceed with my reflections: Is it not evident, that there is a greater difference, in the essence of their souls, between some of our citizens, and most of the AFRICANS, especially the blacks of GUINEA, than there is between the latter, and their apes and monkies? Those voyagers, who have had an opportunity of surveying the HOTTENTOTS at the CAPE of GOOD HOPE, pronounce them to be much inferior to any of the beasts, which the same country produces. And the little men of NOVA ZEMBLA, and the giants, who inhabit near the MAGELLAN streights, have been discovered to be as savage-animals, as any of those, who walk upon four feet. That *Hypothesis*, which is laid down, and recommended to us by the letter-writer, *Quos cognoris avaros, crudeles, &c.* must needs be embraced by every one, who has a *manly* reason; and your better judgment cannot but adhere to this system, since it is authorized in your fa-

cred books. † *The WATCHMEN*, that is, the princes of the country, or those men, who have advanced themselves highest in power and in riches, *are blind: they are all ignorant: they are all dumb Dogs: yea they are greedy Dogs, which can never have enough.* Another of these ancient prophets describes the oppression and rapine of the princes of NINEVEH in this manner: **The LION did teare in pieces enough for his WHELPS, and worried for his LIONESS, and filled his holes with prey, and his dens with spoil.* Observe likewise, that the politest scholar, and the most elegant of your holy and inspired writers, hath not scrupled

† This is quoted from ISAIAH, Chap. 56. ver. 10, 11. * And this text from NAHUM, Chap. 2. ver. 12. Altho' our PALLADIAN conformed to the established religion of his city, and seemed to be a very zealous worshipper of PALLAS, yet it appears, that he had read our scriptures with attention and improvement.

scrupled to adopt a national reflection, and proclaim a whole people, KAKA ΘΗΡΙΑ, EVIL BEASTS. And in another place, he says, that *he had fought with BEASTS at EPHEBUS*, that is, *with MEN, who had the souls and manners of BEASTS*, HOMINIBUS FERINIS ANIMIS & MORIBUS. For so the most learned interpreters explain this passage. To these sacred authors let me add the name of HOMER, since he seems to have imbibed the same sentiments, and hath frequently used the same coarse language, not respecting the high titles and offices of the persons, whom he has characterised. You must have particularly remarked, how he treats the great king, who was the captain general, or commander in chief of all the GRECIAN forces. He does not only assign to AGAMEMNON the heart and soul of a beast, but he tells us, that his very looks and mien discover him

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him to be of the brute kind *. The
close of this letter to ARTEMIDORUS fa-
vours

* I conceive, the PALLADIAN here alludes to the fol-
lowing description, or character of the GRECIAN CHIEF.

Κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφῳ.

HOMER. Iliad, l. 1.

Thou DOG in forehead, but in heart a DEER.

POPE.

Some of HOMER's commentators have taken pains to ex-
cuse the ill breeding of his Heroes, and all of them explain
these opprobrious epithets, or appellations, in a metapho-
rical sense. They assure us (and I readily assent to their
comment) that by the expression, which I have quoted,
ACHILLES reproaches his General with *impudence* and *cov-
ardice*. But this does not invalidate, or weaken our new *hy-
pothesis*. For with great truth, and therefore consistently
with good manners, we may affirm THAT MAN (or
FORM of a MAN) to be a BEAST, whom we know to be
an IMPUDENT BULLY, and at the same time an INFAMOUS
COWARD.

If

vours another opinion, to which I have always inclined, viz. That the state of the dead is not a state of insensibility; and that

If my PALLADIAN had ever read CORNELIUS AGRIPPA, he would certainly have quoted him in support of his system. For AGRIPPA proposes those, as the greatest brutes, who arrive to the summit of wealth and power. The court of a great prince, where one would expect to find all the beauties and accomplishments of human nature, since every person there is supposed to have had a liberal and polite education, he boldly describes, as the den, or habitation of wild beasts and monsters: *Quicquid usquam est teterrimarum belluarum perversitatis, tota hæc et omnis in aulicum gregem, quasi in unicum corpus confluisse videtur. Illic ferocitas leonis, sævitia tigridis, truculentia ursi, temeritas apri, rapacitas lupi, fraudulentia vulpis, mordacitas canis, vindicta cameli, timiditas leporis, petulantia hirci, immunditia suis, stoliditas asini, scurrilitas fimiæ: ibi furentes Centauri, ibi perniciosæ Chimææ, ibi insanientes Satyri, ibi foedæ Harpyiæ, ibi improbæ Sirenes, &c.* CORNEL. AGRIP. de OECONOMIA REGIA, sive AULICA.

that they do not lose their complaisance and affection for those friends, whom they leave behind them in the world. Almost all Religions, both ancient and modern, allot us *Guardian Angels*: and those, perhaps, may be our dead friends, who during their lives were known to be men of truth and honour, and were revered for their moral and social virtues. I could, with great pleasure, enlarge on this subject. But, as my country demands my immediate attendance, I must conclude with the short hint, which I have given you, and at the same time with my sincerest wishes for your prosperity; that you may ever retain the love and esteem of your excellent friends, who are living, and never want the seasonable advice and assistance of those, who are dead; and, that all your actions may be influenced, and directed by those benevolent and courteous beings, who possess an extemporary knowledge, and foresee, what is fittest for you.

THE

T H E
* T E M P L E of H E R C U L E S.

THE worthy PALLADIAN had scarce left me, when I espied my noble friend and guide the COUNT of —, who was coming to our quarters. I advanced to meet him, and took this first opportunity of congratulating him on the honour he had acquired by

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* The day, preceding this night's DREAM, I had read over Mr. BELLICARD's OBSERVATIONS upon the ANTIQUITIES of HERCULANEUM. This city was dedicated to HERCULES, and several temples were there erected to him. Some of these have been laid open, and particularly described by the *Virtuosi*, Antiquaries, and Architects, who have lately surveyed that famous spot of ground. I am not without hopes, that the temple and statue of HERCULES, which I visited in my sleep, and which I have here faithfully represented in writing, may hereafter be discovered in HERCULANEUM.

the late defeat of the ONOCENTAURS. He received my compliments with his usual modesty, and then very politely turned the discourse to my own concerns. Now, says he, you have examined into the state of the MANUFACTURES, you have taken a view of the ROSICRUCIANS, you have attended the court of JUSTICE, you have visited the temple of HEALTH, and you have surveyed the city of PALLANTIS, and know the present condition of this learned republic: it only remains, that you inform your self of the religion of the PAPYROPOLITES. For, unless you give some account of the religion of a country, so distant from your own, where the people do not want understanding, and are nevertheless idolaters, even many of the most sagacious among them, you must expect, that your travels will be deemed imperfect. As it happens, you have a present opportunity of supplying this essential article, and satisfying your own curiosity, without much trouble

or

or expence. For this is a festival of the God, whom these people pretend to worship in sincerity and truth; especially those who are his immediate dependents, or who have already received, or are in expectation of receiving, signal marks of his favour. There are four days in the year, particularly consecrated to him. Two of these days are called the GRAND FESTIVALS; the other two, *Feriæ minores*, or the LESSER FESTIVALS. This is one of the lesser festivals. They are all distinguished in the PAPYROPOLITAN calendar by large blue characters, as our feasts and holydays are marked with red. The words of dedication are borrowed from the ROMAN calendar, HERCULI MAGNO CUSTODI. He is that HERCULES, who is styled the God of riches; who is not only himself possessed of an immense treasure, but is able in an instant, to give an increase of wealth to his votaries; and to make any of them as rich,

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as the richest and most potent JEW in EUROPE or ASIA, without diminishing his own store. The old * ROMANS, who knew his power, sacrificed to him under this character: and from them, the PAPYROPOLITES pretend to have derived their God, as well as many of the ceremonies of their religious worship. Tho' in this, as in all other religions, are diverse sectaries; and some of the most learned men in the country are professed ANTIHERCULEANS, or infidels; who have no more veneration for the PAPYROPOLITAN HERCULES, than

* *O si urnam argenti Fors qua mihi monstret, ut illi*

Thesauro invento, qui mercenarius agrum

Illum ipsum mercatus aravit, dives amico

HERCULE! Hor.

O si

Sub raistro crepet argenti mihi seria, dextro

HERCULE! Pers.

than they would have for a *Chinese*, or *Indian* pagod. They alledge, that all the votaries of this deity are craftsmen, or enthusiasts, who are either bribed, or betrayed into the religion, which is here established. And I am apt to believe, when you have sufficiently contemplated the figure of the God, and the ceremonies of the day, you will rank your self on the side of the ANTIHERCULEANS. While my noble companion was thus preparing me to comprehend the religion of the PAPYROPOLITES, we came to the temple of HERCULES. The temple was a Gothick building arched over. The walls were hung with tapestry, wrought in different compartments, representing the labours of HERCULES. A portico, which leads to the temple, and built in the same taste, I found to be one hundred and fifty paces long. These structures seemed to have an air of grandeur without any magnificence. The portico, as well as the temple, were so much crouded on account of the festival,

that

that we could not possibly have got in, if a principal officer belonging to the God, observing us to be strangers, had not caused a lane to be made for us. The throne was raised about four feet above the floor, and was covered with cushions of crimson velvet, fringed with gold. Four small pilasters, curiously wrought, which seemed to be a modern work, supported the canopy over the throne. The idol was a wooden statue of HERCULES of a gigantick size, and twice as big, as the HERCULES *Farnese*, or the statue of HERCULES lately finished by RYSBRACK. This idol was so contrived, and fashioned by the help of wires and secret springs, that he could move his head, roll his eyes, open and shut his mouth. He seemed to have as much command of his arms, head, and legs, as any of his votaries; and could make what use of them he pleased, or his officers pleased, who behind the scenes directed all his motions. He was cloathed in a magnificent ROMAN habit.

habit. His *tunic* was of brocade, and his *toga*, or upper garment, of purple velvet, curiously embroidered with palm branches, as the symbol of his victories. He had a velvet cap, or bonnet on his head, with a large tuft of diamonds in the middle. His beard was of gold, and reached down to his waist. It was more curiously wrought, and of much greater value, than the golden beard of ÆSCULAPIUS, of which that learned son of APOLLO was robbed by DIONYSIUS the tyrant of SYRACUSE. On the right hand of the idol was his club, and his lion's skin; and on the left a globe of the earth, of about twenty-four inches diameter. Before him, on a large square table (I should speak more properly, if I called it a stage) which was covered with a rich *Persian* carpet, were four heaps of ingots, piled up with art, and placed at an equal distance, so as to preserve the symmetry of the table. These ingots, as I judged, could not weigh less than two tuns of gold.

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On each side of the table was a rank of grave persons, richly habited, after the eastern fashion, in robes of silk, or velvet of various colours. Their beards were of the length and size of those, which are commonly worn by the *Vizirs*, and great officers of state in the *Grand Seignior's* court. Three, who stood nearest the God, were adorned with black beards mixed with silver. At first sight I took them to be RABBINS. But viewing them more attentively, I fancied, that two of them resembled the SATIN SAGES, or INTENDANTS of the PAPER MILL, of whom I have related such wonders. Their hands were folded on their breasts, and their eyes were incessantly fixed on the wooden idol. Whilst I was contemplating the mien and habit of these venerable gentlemen, and was considering how this vast wealth was to be disposed of, I heard the sound of a kettle-drum and trumpet, which continued about five minutes. As soon as this martial musick ceased, the whole congregation

tion fell on their knees, and remained in that posture, till the God had devoured all the gold on the table, and till a second, third, and fourth course (each of the same quantity and weight of metal, as the first) were served up, and cleared in the same manner. For this purpose he used both his hands, and turned the ingots down his throat so expeditiously, that he had finished his meal, although it consisted of so many courses, in less time, than an ostrich could swallow ten ounces of iron. Between every course he drank about two gallons of *aurum potabile*, which was presented to him by his cupbearer in an huge CHINA flagon. The people then rising up, the kettle-drum and trumpet sounded again. When his Godship taking up the globe of the earth, placed it very adroitly upon his right shoulder. This action was followed by an hum of applause from the whole assembly. Then one of the three sages (whom I mentioned above to have been distinguished from the rest of

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the God's attendants by their black beards intermixed with silver threads, or small silver wires) after having made his obeisance to the idol, advanced to the front of the stage, and addressed himself in a short speech to the congregation. He first recounted the labours of HERCULES in the style and manner of all the mythological writers, whether orators or poets. He demonstrated, how serviceable he had been to the world in combating giants, destroying monsters, and scourging tyrants. He did not forget to celebrate his deification, and took particular notice, that this act had been performed with all the circumstances of honour, and with the consent and approbation of all the gods and goddeffes, even of JUNO herself; who, altho' she appeared to be his most inveterate enemy during his progress on earth, yet after his death was reconciled to his eminent virtues, and allowed him a seat in heaven. Then he charged his countrymen seriously to reflect, and ever remember with the most grate-

grateful hearts, what an happiness it was to the PAPHROLOGITES, in preference to all other nations, to enjoy the presence and protection of such a powerful deity: to which alone was to be ascribed the flourishing state of their commerce, the temperature of their climate, the fertility of their soil, the courage of the men, the chastity of the women, and the liberty, peace and plenty possessed by all. Finally, he thanked the good people for their ample offerings and contributions, which encouraged his Godship to extend his influence, and enabled him to support with cheerfulness the weight of the globe, to preserve it's œconomy, and prevent any disorders, or deviations in the COPERNICAN system. Having said this he blessed the land, and dismissed the congregation; whilst the God attended, and supported by the proper officers, withdrew into his sanctuary. The shouts and acclamations of the PAPHROLOGITES, as they departed out of the temple, testified their joy, and

the farce, or festival concluded with the same martial music, which we had heard before. I stayed, with my noble friend, behind all the rest, to take a more exact view of the temple, and while we were walking round it, I asked him such questions, as were necessary for my better information. I first desired to know the quality of those reverend persons, who were ranked on each side of the table, or stage during the solemnity. Those, said he, with the black beards mixed with silver, are the three ARCH-PRIESTS, or LIEUTENANTS of HERCULES. They have the supreme direction of all affairs, both spiritual and temporal: they preside in all the councils: they dispose of all honours and employments: and the God himself can act nothing without their concurrence and approbation. The others, whom you observed to stand in the same rank, and next to the ARCH-PRIESTS, are the priests of the temple, and the God's domestic officers, to whom the care of his person is

com-

committed. They are enjoined to attend daily on him, to wash and paint him, as often as it may be necessary: they are particularly to take care, that he be not maimed, or worm-eaten; that neither rats, nor mice, nor any vermin defile his body, or make choice of the trunk for their habitation. They are to see, that the motion of his head be easy and graceful, that all his joints be pliable, that the wires and springs be kept very clean, and well oiled. They use on this occasion the oil of roses from the EAST INDIES, which gives such a fragrancy to the image, and fills every place, where he has been, with such a grateful perfume, as even excels AMBROSIAL odours: from whence not only the vulgar, but the most learned poets collect arguments to affirm his divinity: *Mansit ODOR: Posses scire fuisse deum*. In short it is the duty of these great officers to be always sure, that the whole machine be in good order and repair, so that on
any

any emergency the God may be ready to appear in public, and be fit for present use and action. They have moreover the custody of his sacred vestments, and new dress him at stated times, particularly on every festival; always according to his high dignity, and the season of the year. They are obliged to be vigilant, and constantly on their guard to prevent the evil designs of infidels, or of any sacrilegious robbers, who may attempt to enter his sanctuary by night, and pluck his golden beard, like those other rogues, * who used formerly to scrape his golden thigh in his temple at ROME. These priests have assumed the same titles, which were anciently given to the priests of HERCULES.

They

* *Hæc ibi si non sunt, minor extat sacrilegus, qui*

Radat inaurati femur HERCULIS. Juvenal. Sat. 13

They are called * POTITII and PINARII, and they could not borrow, or invent more proper appellations. The inhabitants, however, always call them LONG-BEARDS; because their beards, which are artificial and of a great length, as you must have remarked, are their chief ornaments, by which they are distinguished from the inferior priests and magistrates; who, in the same manner, as all the other natives, are commanded by the laws to be close shaved. Their stations are opulent, as well as honourable: for they have large salaries annexed to their employments, to which they are raised, like the CHINESE MAN-

* ———— *Primusque POTITIUS auctor,*

Et domus HERCULEI custos PINARIA sacri. Virgil.

If the reader will please to consult the commentators on this passage of VIRGIL, he will learn the history of the POTITII and PINARII, and the excellent qualities, from which their names were derived.

MANDARINS, by their merit only. But then their merit is limited to a single point. There is no enquiry or examination concerning their literature, their morals, or their social virtues. But every candidate for one of these high offices, which is to bring him near the person of the God, must have given signal proofs of his affection and attachment to the ARCH-PRIESTS, and of his orthodoxy and zeal for the established religion. Profelytes, indeed, from any other religion are received, and rewarded; and sometimes employed, if they are persons of figure and condition. But I have remarked, that they are as little esteemed, as the RENEGADES among the TURKS, and never trusted with any post of power. When the LIEUTENANTS of HERCULES, and the POTITII and PINARII meet in a grand council, or a general synod, the PAPHROPOLITES tremble. For the decrees of the synod are always oppressive, and

and sometimes very sanguinary. There are many among them, especially the RENBOADES, who thirst for the blood of their fellow citizens; which, however, they always shed under the shew and colour of religion; imputing their own malevolence and impieties to the God, whom they worship. They pretend, he is grievously offended, and is not to be appeased but by an extraordinary act of devotion, by grand and solemn processions, and human victims. On these occasions they revive the barbarous rites of the DRUIDS. They seize a certain number of the inhabitants (generally men of the best families) whom they sacrifice with great ceremony, but with as little concern, as if they were slaughtering an ox, or a goat. In truth this is only a more political method of proscribing their enemies, by sanctifying these horrid acts of cruelty, in order to prevent the complaints and remonstrances of the people.

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On the last grand festival of HERCULES, I beheld with tears a captive brought to the altar, who had more real virtue, than any of those, who condemned him. This unhappy victim died with so much resolution and composure of mind, as to raise the compassion of all, who were spectators of the bloody scene, except the LONG-BEARDS only; who, when they put on their beards and other ensigns of office, seem to divest themselves of all humanity. How could it enter into the heart of man to conceive, that, by sacrificing some eminent and beautiful part of his own species, he could please his maker? Were RAPHAEL now living, what would he think of us, if to do him honour we were to burn his CARTOONS? And would not that excellent statuary, who formed the VENUS of MEDICIS, believe all the FLORENTINES to be mad, if in order to celebrate his praise, they were to disfigure, or destroy that inimitable piece of art

art and workmanship? I will make no more reflections at present on this barbarous custom: But, that you may better comprehend the form of government, as well as the religion, which is here established, it will be necessary to say something more of the three ARCH-PRIESTS, to whom the idol has delegated his whole power. They were born with superior talents, which have been improved by the best education. They are the wisest legislators, the most prudent counsellors, the most upright judges, the most eloquent orators, and the most dexterous negotiators, that ever existed in any age or country since the deluge. Their skill in military and maritime affairs is not to be equalled; and the greatest generals, and most experienced admirals in the PAPYROPOLITAN dominions are proud to receive their instructions from these eminent sages. But they are chiefly renowned for their politicks: This is an

exquisite art of their own invention, by which they are able to govern the empire of the world with as little trouble, as is required to rule their own families. Such is the character, which is given of the ARCH-PRIESTS by their favourites and dependents, and particularly by the whole college of the ROSICRUCIANS. But they have not the same reputation with other considerable societies. A great majority of the orthodox HERCULEANS, and even some of their own clients and followers are very sparing of these vain and extravagant commendations; altho', out of a principle of gratitude, they always express a due respect for their persons. But would you hear the reverse of this pompous character? Examine their merit by the judgment of an ANTIHERCULEAN. He will deny, they have any talents, which ought to place them above the level of the meanest citizens. He will tell you, that in all the schemes, which they form themselves, or
which

which are offered to them by others, they never weigh the conveniences and inconveniences: that they never decide any affair of importance with candor or wisdom, and consequently they can never attain any real glory or applause. He will tell you, that the religion, over which they preside, is the worst kind of superstition and idolatry: that their interest is always opposite to the public welfare: and, that their political science, of which their sycophants and dependents boast so much, is wholly applied to maintain their power, and consists in corrupting every thing, that is good, and in bribing an indolent and infatuated people with their own money. When my noble conductor had given me this account of the ARCH-PRIESTS, and whilst I was looking on the tapestry, with which the walls of the temple were adorned in honour of the day, one of the POTITI, observing me to be a stranger, whom

whom he had never seen before, asked me, How I liked the solemnity. I answered frankly (for we seldom dissemble in our dreams) that I had often been astonished in remarking the force and prejudice of education, and, that a whole people should catch such a spirit of enthusiasm, as to be wrought into a belief of the greatest absurdities, in contradiction to the evidence of all their senses. I do not wonder, said I, that many parts of the earth in the days of ignorance and superstition have worshipped gods, which were made by the hands of men. But in this enlightened age, and in a country, where the liberal arts and sciences are professed, and so well cultivated, to believe, that a piece of wood, or stone, can be endued with self motion, like * VULCAN's golden waiting-
 maids

* I might likewise have mentioned VULCAN's golden TRIPODS or JOINT STOOLS, which, as well as his golden WOMEN, were *automatous*, and instinct with spirit,

maids in HOMER, and not only perform the functions of a rational creature, but even claim the powers and attributes of a God, is a deplorable degree of madness. Madness! replied the priest with great indignation. *Why thinkest thou not that he is a God? Seest thou not, how he eateth and drinketh?* I told him, that the same questions had been asked, about three thousand years ago, concerning the † same HERCULES, tho' he went then by another name, was made of better stuff, and was content with more natural food, and a less sumptuous and expensive banquet: that the wonderful performance, however, which in those days was ascribed to him had been easily detected, and found to be a trick of his priests,

rit, always obedient to their master's call, and running from one place to another, as he was pleased to require their attendance. HOMER. ILIAD. B. 15.

† HERCULES was worshipped by the BABYLONIANS and INDIANS. They called him BEL, or BELUS. His statue in BABYLON was of brass.

priests, who for such an high crime and gross imposition on the prince and people were capitally punished: that the miracles of this day I conceived to be as bungling, a piece of work, as the other; and if I were permitted to search the temple, I would soon discover the trap-door and the secret repository of those heaps of treasure, together with all the *aurum potabile*, which had been tunnelled into the wooden trunk, or (to speak more reverently) which had been swallowed by their God. I put the priest in mind of some, much more wonderful, acts of the same nature, which were recorded by historians, and had been performed by mere mortals, without any supernatural assistance. Amongst others I mentioned the * giant in RABELAIS, who
swal-

* This giant, called WIDENOSTRILS, notwithstanding his quick digestion of such a quantity of wood, sails, brass, and iron, was choaked with a lump of fresh butter, which he eat by the advice of his physicians.

swallowed wind-mills, which were his daily food : And for want of which, at the times of his usual meal, he swallowed all the skillets, kettles, frying-pans, dripping-pans, and all the brass and iron pots in the land. And then, in honour of my countrymen, I extolled the ingenuity and abilities of those artists, who can eat fire, and by taking in a sufficient quantity of that element both liquid and solid, will make as hearty a meal, as an hungry GERMAN, when he has a large dish of four grouts set before him : A most astonishing deed ! and such as their God could not attempt without endangering his sacred person. I added, that I had formerly known an eminent puppet-master, who could have furnished them with a more neat and elegant composition of wood and wire, and better fitted for their purpose : For † POWEL, which was

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† POWEL, the puppet-master, flourished in the reign of queen ANNE. He has been celebrated by BICKERSTAFF.

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the name of this ingenious mechanic, would have given the image speech, as well as motion and action: And further, that I was acquainted with a famous || HARLEQUIN, now living (for his marvellous feats surnamed the SORCERER) who could change himself into a lion, or an ostrich, or enter into a quart bottle, as easily, as one of those powerful GENIES, of whom such wonders are related in the ARABIAN and PERSIAN tales: that this man's art and invention would have been very useful to them in the construction of their HERCULES; but especially in the contrivance and management of the scenery, and a due disposition of the religious ceremonies, which he would have embellished, and sanctified by such a series of legerdemain miracles, as might perhaps have deceived a wiser people, than

|| HARLEQUIN SORCERER flourished in the reign of King GEORGE the second.

than the PAPHROPOLITES. As to his Godship's bearing the globe of the earth upon his shoulders, I supposed, (as I told the priest) that this was performed in imitation of the GRECIAN HERCULES, who, to manifest to the world his prodigious strength, undertook to relieve ATLAS, and support the weight of the heavens. But, as they could not but be sensible, this was a fable invented to signify, that * ATLAS was a great proficient in astronomy, and HERCULES had some knowledge in the same science, I considered this particular ceremony, as a very absurd and childish action. For who could not do the same thing with as much ease, as a baker can take up his empty basket, or a school-boy carry his paper-kite at his back? The priest grew

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angry

* ATLAS was a king of MAURITANIA. He was a great astronomer. Some historians give him the honour of inventing the sphere: tho' others, with more reason, ascribe this invention to ARCHIMEDES.

angry, and replied, that he did not think it decent in a stranger, as I was, to turn the most sacred mysteries of their religion into ridicule : that, whatever injurious opinion I might conceive of their HERCULES, they acknowledged him to be the tutelar God of their country, and the same HERCULES, the son of JUPITER, whose labours had made him immortal : that, what had been just now transacted in the temple, was not priest-craft, or any deceit or illusion, as I had insinuated, but a super-natural act of power, worthy the deity of the place : that, in case I were permitted to search the vaults of the temple, and all the recesses of the sanctuary (a liberty, which is only allowed by their constitution to the ARCH-PRIESTS) he assured me upon his honour, that I should not find any part of the gold, that had been offered to the God that day ; nor would one grain of it ever be seen again in the land of the PAPYROPOLITES. Here I interrupted the priest, by asking him, whether

whether this was not a tacit proof, that their God was a counterfeit; since he was unendowed with a greatness of mind, and the noblest and most shining qualities of the ancient HERCULES. For the latter had as much generosity, as courage: He rewarded the virtuous, as often as he relieved the oppressed; and he detested the rich and the covetous, as much, as he despised the coward and the knave. * When he was received into heaven, and congratulated by all the gods on his deification, he very politely returned them thanks, and complimented every person, except PLUTUS, the son of FORTUNE. When JUPITER asked him the reason, why he refused

to

* *Cælo receptus propter virtutem HERCULES,
Quum gratulantes per salutâssset deos,
Veniente PLUTO, qui FORTUNÆ est filius,
Avertit oculos: causam quæsit PATER:
Odi, inquit, illum, quia malis amicus est,
Simulque objecto cuncta corrumpit lucro. PHÆDR.*

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to salute PLUTUS : Because, says HERCULES, he is a friend to knaves and villains, and employs his great wealth to corrupt mankind. Hence I infer, that the God of the PAPYRO-POLITES, who loves gold so well as to eat it, and, tho' he must now be possessed of many tons of that metal, yet is so sordid, as to make no use of it, at least never to use it for any good or laudable purpose, may be PLUTUS, but cannot possibly be the benevolent, the magnanimous, the bountiful GRECIAN, or ROMAN HERCULES. I then condemned, in very strong terms, the barbarous custom of sacrificing their fellow-citizens on the altar of HERCULES. This I alledged to be another argument against the genuineness and divinity of their God. For the son of JUPITER and ALCMENA abhorred such cruel immolations ; and it was for these crimes he put † BUSIRIS to death ; although the altars
of

† *Ergo ego foedantem PEREGRINO templa cruore*
BUSIRIN

of that tyrant were not polluted by the blood of his own subjects. The priest seemed at first a little puzzled how to answer my objections. At length he made me this reply: All things are subject to change; and neither gods or men are the same now, as they were two or three thousand years ago. Our HERCULES is genuine. But when we imported him, or, to speak with more politeness and respect, when we invited him into this country, we covenanted to furnish him, on every one of his festivals, with a certain quantity and weight of gold; since we were informed, this was become his present taste, or rather it was the taste of his youth, now revived, when all other passions have subsided, with a double force in his old age. In return, we promised to content ourselves with his presence, and the honour and protection of his

BUSIRIN *domui*? OVID. MET.

Aut illandati nescit BUSIRIDIS aras? VIRGIL.

BUSIRIS was a king of EGYPT.

his *great name*. For his *name* it self will fight : and we judge it to be a better security to our state and religion, than a legion of Knights of the ROSY-CROSS, or even a numerous and well disciplin'd standing army. I have said, that even in his youth the love of money was his predominant passion: And you cannot be ignorant of this circumstance in his character, if you are conversant in your own histories. For, when he was an EGYPTIAN, or a TYRIAN, long before he made himself known either to the GREEKS, or ROMANS, he acquired great riches by a secret trade, which he carried on in your country; and he was then the wealthiest hero, as he is now the wealthiest God upon earth.* Consult one of
your

* The learned Dr. STUKELY in his STONEHENGE has judiciously collected all the passages, which are to be met with in ancient authors, concerning the TYRIAN HERCULES. The Doctor makes it evidently appear, that HERCULES was a great merchant and navigator, and the
first

your learned antiquarians, who has faithfully related the chief adventures of the TYRIAN HERCULES, and shewed, how greatly your island, in the first ages of the world, was obliged to him. He will inform you, why our HERCULES, in his youth, was so fond of gold, and what excellent use he made of it; who in the * same golden cup, or vessel, out of which he drank, sailed over the great ocean. This is an exploit, which, you will readily allow, is not to be equalled by the invention, or art of man, and surpasses

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all

first, who imported lead and tin from the CASSITERIDES, or BRITISH Islands, into his own Country. He supposes the TYRIAN HERCULES to have lived about the time of the patriarch ABRAHAM.

* This particular circumstance, or the voyage of HERCULES in his golden cup, Dr. STUKELY quotes from APOLLODORUS; and at the same time produces many other authorities to corroborate APOLLODORUS's testimony, and prove the certainty of this marvellous fact.

all human understanding. As to the apologue of PHÆDRUS, to which you refer me, 'tis an elegant composition, like the rest of that author's fables, and contains a good moral. But 'tis ridiculous to urge it, as an historical fact. PLUTUS, who has been well described by one of your own poets, is of the rank and number of the infernal deities, and hath never been permitted to ascend into heaven. Our HERCULES could not therefore have any conversation with him in that place. How the quantity and weight of gold, which has this day been offered up to our God, is digested, or otherwise disposed of, is one of the *arcana imperii*, which I am not at liberty to disclose, or explain, except to such persons only, who have been initiated, after seven years of probation, in our sacred mysteries.

* If I were to enquire, what is become of that

* I did not find myself capable of objecting any thing of weight to this expostulation. The dead wealth belonging

that immense treasure, and those invaluable jewels, which from time to time have been offered to the LADY, whom some of your doctors place above all other deities, and style (by what authority I know not) the QUEEN of Heaven; tho', I am assured, she is not made of better stuff, than our HERCULES; should not I very justly be reprimanded for my impertinent curiosity, and be told, that such a sacred mystery was not to be unfolded to a pagan priest? You improperly ridicule, as a childish trick, one of our most essential ceremonies, I mean, that dexterity, with which the God takes up the globe of the earth, and places it on his shoulders: Since by this objection you prove yourself

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longing to the holy house of LORETTO, and the many tons of gold, which are buried in the vaults of HERCULES, the collections of *avarice*, *craft* and *superstition*, are a dishonour to the possessors, and useless to mankind.

to be little conversant in the learning of the EGYPTIANS. For this is an action merely symbolical, and denotes, that without the influence and support of this powerful divinity, the just balance of the globe cannot be maintained, nor the government of the earth duly and equably administered. You are sensible, that the present potentates of the earth are continually struggling for dominion, and endeavouring to rend from one another such tracts of land, as are contiguous to their own possessions, or will increase their power and revenues. Now they are all so persuaded of the great and admirable qualities of our HERCULES, that they never reject his mediation, or refuse to pay obedience to his commands: For his commands are always the decisions of equity and wisdom, and leave in us an equal impression of the goodness of his heart, and the solidity of his judgment. I must next assure you, that

that you are egregiously mistaken, if you imagine, that our God, who is so wonderful in his works, is unendowed with speech. He is formed of *DODONÆAN oak, which, you know, has not only the power of speech, but the gift of prophecy. His voice is harmonious, his pronounciation easy, and he talks with great fluentness and volubility, when he is alone. For he thinks it beneath his dignity to talk to any one, but himself; unless on one of his grand festivals, when he delivers his oracles, and publicly exhorts his people to be devout and obedient, to make their offerings with cheerfulness, and thereby merit his favour and protection. At these seasons he appears in his greatest glory, and all the majesty of the God is then displayed. I wish, it were
your

* DODONA was a wood, or forest in EPIRUS. The oaks in that forest were not only vocal, but delivered oracles.

your happiness to behold him in this attitude, and to hear one of his divine exhortations. By this means your mind would be so enlarged, and edified, that you would probably become as sincere and orthodox an HERCULEAN, as the most zealous of the God's domestics, or any of us, who serve at his altar. I will conclude with a full answer to your objection concerning our human sacrifices. These sacrifices are occasional and very rare; scarce demanded more than once in five, or ten years. And then the victims, which we have offered, have been ANTIHERCULEANS, convicted of blasphemy, or sacrilege; or some others, who have been suspected of conspiring against the established religion. But permit me to ask you two, or three questions. Have not sacrifices of this kind been allowed in all ages, to avert the anger of the Gods, or to preserve their favour? Did not

not the the great king AGAMEMNON consent to give up his daughter for this purpose? And was not a better man than AGAMEMNON just ready to sacrifice his beloved son with his own hands, if he had not been happily prevented by the same authority, which appointed the victim? How many great and good men among the GREEKS and ROMANS have devoted themselves to propitiate their Gods, and to serve their country? Was not this a religious custom inviolably observed both by your BRITISH and SAXON ancestors? And did not the latter usually offer up to their God WODEN the fairest and best-born of their captives, and frequently present him with their own sons and daughters? To descend from antiquity to our own times: Does not the religion, which you profess, require, and authorize human sacrifices? What else are your persecutions, your massacres, your martyrdoms, your *autos de fé*? Is not every tribunal of the *Inquisition* an altar consecrated

secrated by the blood of your fellow-citizens only? In a word, have not your priests and your princes half unpeopled both the old world and the new, by sacrificing * many millions of the human species, without distinction of sex or age, urging, to excuse their cruelties, the laws of their religion and the commands of their God, by which they are bound to extirpate heretics and unbelievers?

BUT to open myself to you with great freedom, and disclose my real opinion, I have never sincerely assented to this article of our religion, nor ever attended these dreadful solemnities without reluctance. If my advice, or interposition could prevail, the altars of our HERCULES should never be stained by the blood of his own people; and even the meanest of the

* One of their own bishops acknowledges, that the SPANIARDS put to death in AMERICA fifteen millions of the natives; other writers say, forty millions.

the ANTIHERCULEANS should be spared, and pardoned. And therefore I am truly concerned, that, with regard to these men, we have extended the severity of the JEWISH laws; and do not only punish the children for the crimes of their parents to the *third* and *fourth*, but even to the *twentieth* generation. The ANTIHERCULEANS are, indeed, a numerous sect: They are professed enemies to our holy religion: They ridicule our most sacred mysteries: They daily blaspheme our God: They censure the conduct of his priests with great acrimony; and sometimes, over their cups, they grow tumultuous, and proceed to threatnings. But there is no danger to be apprehended from them: They are not formed for great enterprises: They have little judgment, and less courage: And, which is our principal security, they have no manner of confidence in one another. So that 'tis in our power to create suspicions and jealousies amongst them, as often as we find it expedient, and suitable

to our interest, and the purposes of our administration. If we observe an ANTIHERCULEAN to be a man of singular merit, and to be universally esteemed, we need only invent some idle story to his disadvantage *. The ANTIHERCULEANS immediately swallow it : They seem to be pleased with it : They propagate

* This character of the ANTIHERCULEANS is not unapplicable to a certain set of politicians amongst us, who seem to bear a greater hatred to their friends, than to their enemies, and whom I always consider as the most malevolent beings, and the worst kind of SPIES and INFORMERS. For my part, I should think it less infamous to keep company with parson B—co, than with parson T—, or Dr. — or Mr. — of OXFORD. T— rides once a week to BATH, and the other two travel once a day round the UNIVERSITY, on purpose to defame some worthy man of their own party. May we not boldly pronounce these wretches, according to the system of COCCEIUS, to be animated by the souls of brutes ; who thus deform social life, and act diametrically opposite to all the principles of truth and honour, of which they make such a pompous profession ?—Compare this character with what is said hereafter of the citizens of PALLANTIS.

pagate it in all places with equal industry and bitterness: And, in a few days, they are able, much to their satisfaction, to blacken the fairest and brightest character in their whole community. Further: They are so addicted to their pleasures and diversions, and so solicitous to maintain their pretious persons, their horses, and their dogs, in good plight, that they leave no room for any other speculations, or allow themselves leisure to study either men, or books. I could mention some points of the greatest importance, and many favourable opportunities of serving their cause, which the ANTEHERCULEANS have lost, because they they would not lose a dinner.

Here the COUNT interposed in order to put an end to our dispute, and made this answer to the priest of HERCULES: When I hear you condemn the custom of sacrificing your fellow citizens on the altars of your God, I reverence your piety and judgment: At the same time, I own, your apology for these barbarous rites

is colourable, and your recriminations are, in some measure, justly founded. It must be confessed, that the lords and governors of the earth, especially the great ecclesiasticks, are not more desirous of destroying their enemies, than they are of oppressing their own subjects. They stile themselves the vicegerents and ministers of God, but their ambition, or what is falsely called their glory, prompts them to commit such a series of crimes and mischiefs, as sufficiently demonstrate, that their authority is not derived from heaven. You have been misinformed, and therefore judge very injuriously concerning the laws and precepts of our religion. We have no right, even the greatest of us, to commit the barbarities you mention. And we can not be guilty of a more heinous offence against the supreme Being, than to murder one another. For the religion of Jesus is the religion of meekness and charity, of mercy and peace. As to the ceremony of taking up the globe of the earth,

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I acknowledge, you have given a clear and distinct answer to what my friend hath objected. There are many actions of HOMER's Gods, which must necessarily appear capricious and fantastical to every reader, who does not comprehend the moral of the author's fable: and most *Hieroglyphicks* are objects of laughter and ridicule, until they are sufficiently explained, and then we look on them with complacency and veneration. There is, however, one of your ceremonies, which, give me leave to say, I cannot but condemn; and therefore I wish it were expunged out of your ritual, and abolished by a decree of a general council. Such an act, in my judgment, would do great honour to all, who are of the household of HERCULES, or attached to him by their inclinations or employments; and be no small proof or test of his divinity. The priest expressed his impatience to know, what the COUNT was about to propose. I propose, said

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said he, that your God should content himself with the treasure, which has been provided for him by the craft, or magic of MONCECA, and should be obliged, for the future, to remit those immense offerings or contributions, which are demanded from the people on each of his festivals, which are always raised, and collected by violence and oppression, and if they be continued many years longer, must impoverish and enslave your country. Instead of these golden oblations, revive that simple and primitive custom of offering incense, milk and cakes, or the first fruits of your flocks and gardens. This is more agreeable to your ancient theology, and ought to be more acceptable to a God, who professes himself to be a tutelary Being, and a constant friend to mankind. In truth, if I might have the honour to advise you, your decree should not be limited to the point I have mentioned: But this laudable concession and act of generosity should be carried

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ried higher. Even the money, which is annually created by MONCECA and his operators, should be applied to a nobler purpose, *viz.* To reward the virtues, and relieve the miseries of your people. Let me add, That the ROMAN HERCULES was the protector of the MUSES, and their house, for that reason, was placed near his temple. These excellent ladies have always retained a grateful sense of his favours. To extend his fame, they feigned the JUDICIUM HERCULIS: They sung his labours in all languages: In a word, † to them he is wholly

† This is not an unseasonable hint to our lords and governors. If the princes of EUROPE had the same advantages of a severe education, by which the CHINESE emperors are formed, they would know, that their fame and characters did not depend on the voice of their courtiers, but on their own *virtues*, on the *love* of their people, and more particularly on their *encouragement* of the LIBERAL ARTS and SCIENCES. They may as-
sume

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wholly obliged for his immortality. But is he not bound both by his honour and his duty to protect them? They are his nearest relations: they derive their parentage from Heaven, and JUPITER was their father, as well as his. Let him therefore preserve their friendship, if he would preserve the glory of his name, and the reputation of his divinity. By this means, whether he be considered as a TYRIAN, or an EGYPTIAN, a GREEK, or a ROMAN, whether he be made of wood or stone, of brass or plaster, he will be able to establish a *Theocracy*, which can never
be

some what titles they please, while they are living; and call themselves KINGS, EMPERORS, or GODS. But when they are dead, they will only be distinguished by their good actions. The COBBLER of Woodstock, who rejected the bribe, which was offered him by the D. of *** will be placed in an higher class by the suffrages of posterity, than either of the Kings of
~~an or of~~

be shaken; which must necessarily be the delight of the PAPHROLOGITES, and the envy of all their neighbours: whilst the decrees of your synod, which are so burdensome to the whole land, will be no longer suspected of weakness and corruption, but be received as the counsels of wisdom, and the oracles of justice and truth. All your people will immediately feel the salutary effects of such a glorious change. The ANTIHERCULEANS will need no other conviction to become your proselytes; and you will probably reduce all your sectaries to an uniformity in religion. You may even expect, that the learned republic of PALANTIS will then erect a temple to your HERCULES, or assign him a seat and shrine in one of the temples of PALLAS. And can a greater honour be confer'd on him, than to associate him with that Goddess!

D d

But

* But, if contrary to my expectation, your HERCULES should be dissatisfied with the alteration of his diet, and still retain his
infa-

* COVETOUSNESS, in my opinion, is well defined by those philosophers, who instead of a *vice*, call it an INCURABLE MADNESS. All other characters have been stretched beyond nature and truth by our comic writers. But the character of a COVETOUS man has never yet been fairly represented, or sufficiently exposed either in history or fable. Many examples have fallen within my own observation, which far exceed the EUCLIO of PLAUTUS, L'AVARE of MOLIERE, and the MISER of SHADWELL. *Crescit amor nummi, quantum ipsa pecunia*, is a maxim, which may justly be applied to ninety-nine rich men out of an hundred. I know a person in high office, who is worth half a million. He sets a greater value on a shilling *now*, than he did, when one hundred pounds was his whole fortune. I know another of the same stamp, who never parts with half a crown, but with a trembling hand; who will turn pale, and
not

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insatiable appetite for gold, (which in a *man*, whether he be a prince, or a peasant, is always the sign of a very little and a very base mind, and generally indicates a cruel disposition) you may then be assured, there is no divinity about him, nor any celestial matter in his frame and constitution. In this case it is to be hoped, that his most zealous votaries will quit their old opinions, and that magnificent and expensive devotion, in which an habit of superstition has so long engaged them. And, if the God in his wrath

D d 2 should

not be able to recover himself in an hour, if you happen to break a glass, the loss of which may be repaired for six pence. My Lady * * * walking with her children in ——— park, one of her little boys picked up a mushroom, and presented it to his mother, as a great curiosity, which he had never seen before. The next day she received an order, by which she was forbid to walk again in that park, BECAUSE SHE AND HER CHILDREN STOLE THE MUSHROOMS.

should desert the land, you need not apprehend any ill consequences from his abdication. You may immediately supply yourselves, and furnish your temple, out of the old ROMAN CALENDAR, or HESIOD'S THEOGONY, with ten or a dozen deities of the first order and quality (*majorum gentium*) who will not require for the maintenance of their persons, and the support of their dignity, together with the whole expence of duly celebrating their respective festivals, a tenth part of the treasure, which has been this day consumed to gratify the PRIDE, and AVARICE of one IDOL.

HOLD ! HOLD ! said the priest (interrupting my noble friend) I cannot suffer you to proceed in this style. If your advice be good, 'tis very unseasonable; and any scheme, which might be formed in consequence of it, would prove abortive. If we were to consult both the calendars of GREECE and ROME,

or examine all the catalogues of Gods, which are extant, and to whom divine honours are paid in the several regions of the world, we should not find one, amongst them all, so well disposed, as our HERCULES, to grant us an unlimited authority; or so ready to confirm any political system, which our ARCHPRIESTS might invent to establish, and perpetuate their government. In return, nothing is required from us, but to provide for him his quarterly subsistence: whilst we enjoy peace and plenty, and are able to furnish ourselves with all the pleasures and diversions, which are proper to solace our bodies, or entertain our minds. As to the people, we could not take a more impolitic step, than to relieve them by the means you mention. There is, at this juncture, a general inclination to *serve*. Even those, who are the least enslaved, such as the great nobility, and the knights of the Rosy-Cross, never oppose any measures of subjection and dependence. And all persons of a
lower

lower degree, such as hunters, traders, husbandmen and mechanics, we consider as beasts of burden, who only act by instinct, and are created for the sole use and pleasure of their superiors. In truth, if we were now to grant the PAPYROPOLITES the same liberty, which was enjoyed by the old ROMANS in the most flourishing state of their republic, there would not be found a sufficient stock of virtue to sustain it. The grandeur of our government would immediately be changed into the basest condition, and all our affairs, which are at present so prudently administered, would run into anarchy and confusion.

You seem to insist much on the obligation, which our God is under to protect the MUSES. 'Tis true, they formerly celebrated his praises : they described his victories : they related his travels, and they sung his *labours* in all languages : But at length they justly forfeited his favour : when, in his old age, they imputed

puted to him an action altogether unworthy of the great hero of mankind. For they attired him in a female habit, made him change his club and his lion's skin for a spindle and distaff, and then set him to spin amongst the waiting women of dame OMPHALE *. They did worse. They pretended (and they published this account to the world) that he died mad. You talk of their being his nearest relations: But this is by no means a clear case. Our HERCULES had *two* fathers; and I am in doubt † whether the MUSES had *one*.

At

* *Qui minus, quàm HERCULES servivit OMPHALE?*

TER. EUNUCH.

OVID, with his usual wit and pleasantry, gives us a particular account of this great Hero's affair with OMPHALE.

But the story, as the poet tells it, does no dishonour to HERCULES. The whole ridicule, or disgrace, falls upon poor FAUNUS.

OVID. FAST.

† Some of the ancient poets suppose the MUSES to have been the daughters of JUPITER and MNEMOSYNE:

Other

At least, it hath never been agreed by the mythological writers, who their father was. But I must declare frankly to you, that, as our affairs are at present circumstanced, any connexion with the MUSES would be unprofitable to us. If we were to purchase from them an HYMN, or an ODE, into which they had infused all the spirit of poetry, abounding with the praises of our God, and interspersed with signal compliments on our wise and happy administration, it would have no good effect on the ANTIHERCULEANS; and we want no encomiums to recommend us to our friends and dependents. Further: All works of genius, which are intended to promote and cultivate

Other writers affirm, they were the daughters of COELUS and TERRA. VARRO, with more probability, deduces their origin from three eminent statuaries: Who, according to their fancy, made nine female statues, all of exquisite workmanship; which were purchased by the citizens of SYCION, and placed in the temple of APOLLO, and called the MUSES.

tivate the liberal arts and sciences, are never suffered to come within the walls of this temple. They can afford no entertainment to a God, who knows all things. And therefore, from the time he was a TYRIAN trader to this day, he never read ten pages in any book of any kind, except in his own Accompt-Book, and in the Catalogue of his treasures; which are certainly the most *valuable* compositions in our parts of the world.

WHAT you intimate concerning the conversion of the ANTIHERCULEANS, proceeds from your ignorance of our present situation, and the mysterious part of our religion and system of government. Although it may seem a paradox, yet I assure you, that a total conversion of those infidels, and an uniformity in our religious worship, which, in other countries, might be esteemed a singular benefit, would be the certain means of dissolving our constitution, and of introducing

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a plurality

a plurality of Gods, as you rashly proposed. I dare not explain myself further on this head.

You imagine, if your scheme were pursued, that the republic of PALLANTIS would consecrate a temple to our HERCULES, or at least admit him under the same roof with PALLAS. But this association, instead of doing him honour, would debase his majesty, and disgrace his priests. For the prudish counsels of PALLAS, which she calls the voice of reason and truth, are inconsistent with the sage maxims of our hierarchy. Besides this proud republic is near its dissolution. The liberty and chief privileges, which her citizens formerly enjoyed, we have taken away: And our ONOCENTAURS have made such a progress, that they are now in possession of half the city. A new war has been lately proclaimed. Our army is well provided with every thing, and we have reinforced it with a body of fresh troops. We have been so bountiful, as to be-

flow

flow a new largess on our soldiers, and have promised every man a much greater reward, if we obtain a compleat victory. This has so encouraged the ONOCENTAURS, and they now express such a noble ardor, that, notwithstanding they have been defeated in two or three skirmishes, we have sent them positive orders to fight. And the next general engagement will probably decide the fate of the PALLADIAN republic. In the mean time our emissaries are at work in all places, and deserters come over to us daily. Even those republicans, who continue most firm to their old principles and religion, are nevertheless * divided into several factions, and

E e 2 hate

* *DIVIDE, ET IMPERA*, is a political maxim, which seldom fails, where there is room to apply it. The VENETIANS have practised this rule with great success on their subjects in the *TERRA FIRMA*. And the GENOESE, who have lately found the method of sowing a division among the malecontents in *CORSICA*, will soon
be

hate one another very sincerely. Apply to them the character, which I have given you of the ANTIHERCULEANS. For, altho' the citizens of PALLANTIS are poets, orators, and philosophers, mathematicians, and metaphysicians, and claim an hundred other learned titles, yet they have little human prudence, and, by reason of a narrow and confined education, very little knowledge of the world. So that, by the artifices of our spies, we can persuade them into a belief of the greatest absurdities. I have seen an old citizen of PALLANTIS, who is a man of great veracity and honour, who hath served his republic near half a century with inviolable attachment and fidelity, having never once swerved from his old principles, nor in any instance deserted the

be able to reduce that island to their obedience, and, probably, upon their own terms. 'Tis certain, they have done more by this means in six months, than they were able to effect by two auxiliary armies in twenty years.

the cause of his friends, his religion, or his country. By this means he was become popular: The young citizens expressed their esteem for him on all occasions; and in many other parts of the PAPYRAPOLITAN dominions he had received distinguishing marks of respect. His character we thought proper to lessen, and undermine. We had reason for our resentment. The man had frequently insulted us. And he was not to be purchased by any offers we could make him. We therefore ordered our spies (who are very numerous, and pass for the most zealous votaries of PALLAS) to spread a report *, That the old

* I perceive, every day, the good effects of the Act of Parliament, which banished out of our country forcerers, wizards, and witches, with all their trains of Goblins and Fairies, and suffered no more to remain among us, than are necessary to appear now and then on the stage for our diversion; who can do no mischief, after the curtain is dropt.

DURING

old honest PALLADIAN was become a wizard; that he bestrid his cane every night, as boys ride on their hobby-horses; and, after pronouncing some uncouth magical words, he was carried thro' the air to an assembly of GOBLINS and FAIRIES, who had promised to create him a PROFESSOR, and settle on him a very large salary out of the mines of POTOSI. This tale, as ridiculous as it may appear to you, gained credit: And the envy and malice of some of the old citizens, co-operating with the crafty insinuations of our spies, propagated the slander. So that this worthy PALLADIAN was in half an hour deprived of all the merit, which by a steady and uniform conduct, and by all his great services he had been

DURING my residence in the city of PALLANTIS, nothing happened to convince me, that the inhabitants had any faith in witchcraft. But malevolent spirits will industriously propagate a story, which is designed to blast a worthy man's reputation, although they are assured, that no part of it is possible to be true.

been heaping up for fifty years. I will tell you one story more. There was a citizen of distinction, a gentleman who had as much honour and integrity, as could be found within the walls of PALLANTIS, a polite scholar, an amiable companion, a generous friend, whose virtue had been put to a severe tryal in a very critical juncture, and was found to be proof against all the attacks of power and corruption; who had done an hundred good offices to his fellow citizens, and bestowed no inconsiderable part of his fortune on the republic. This excellent patriot was censured, calumniated, condemned. And what do you think was the only article of his accusation? *He made a present of a LITTLE HORSE to a LITTLE MAN!* However, before I conclude this head, let me do justice to our enemies. I do not ascribe this weakness, or misanthropy, to the whole body of the PALLADIANS. I am sensible, that some of their citizens are such excellent men, that 'tis scarce possible to add any thing

thing to their merit. They know how to make a right use of their philosophy, and properly to apply the learning, which they have acquired. Their speech and actions are agreeable: Their judgment is penetrating, and they are neither to be duped by our emissaries, nor deceived by their own companions. They are backward to believe any ill of their friends, and they condemn no man unheard. In a word, their virtue is firm, their morals are pure, their inclinations are noble, their souls are open, and the *motto* over their gates (which I would adopt, if I were not an HERCULEAN) is, LIBERTY and FRIENDSHIP*---Thus I have given you an impartial description

* This priest, in his whole conversation, discovered great candor and humanity. And, tho' he was obliged to defend their superstition, and all the corrupt measures of the PAPYROPOLITAN THEOCRACY, by which he probably rose to wealth and grandeur, yet he could
not

description of the PALLADIANS: And, if you have resided any time in their city, you must acknowledge my character to be just. But, how it happens, that such extremes should be found amongst men, who have been educated under the same governors, have been inspired with the same principles, have professed the the same cause, and have acted upon the same general plan, is a disquisition, which I must leave to more able philosophers, than I am*.

F f I

not help expressing his esteem for all those, who acted upon good principles, and were endowed with the social virtues; for those especially, who were lovers of their country, and assertors of the public liberty. For my part, I must always acknowledge my great obligations to this Gentleman, who did not only facilitate my retreat out of the PAPYROPOLITAN dominions, when I was in imminent danger, but furnished me with a passport, which did me honour, as it certified the truth of my whole narration.

* THE priest was not then acquainted with the new system revealed by COCCEIUS. 'Tis very probable, that

I cannot forbear, however, to make one inference in favour of our household, *viz.* That we are sufficiently justified in banishing LEARNING from all our districts. It may perhaps serve to refine our vices, but by the effects which it hath produced in the city of PALLANTIS, we perceive, that it contributes very little towards the maintenance, or improvement of the social virtues.

I HAVE now done; and perhaps I have been too prolix in my reply. But I was willing to convince you of the folly and danger of attempting any innovations in our present establishment. A bare proposal of this kind is capital. And if one of our ARCH-PRIESTS, or any of their spies, had overheard your discourse, you and your companion would have been immediately seized

the blanks in the original letter to ARTEMIDORUS were filled up with the names of those PALLADIAN misanthropists, whom the priest has here described.

ed, and reserved for the next grand sacrifice. As I engaged you in this conversation, I think myself obliged, by the laws of hospitality, to see you *both* in a place of safety. Follow me therefore, and I will conduct you by the shortest way out of our dominions; and to impress a mark of veracity on your travels, you shall pass out at the HORN-GATE: A favour which has seldom been granted to foreigners of the greatest distinction, and is never allowed to any of our own people. Having said this, he led us to the south side of the temple, from thence thro' a long cloister. This cloister opened into a square, which I judged to be twice as large, as LINCOLNS-INN-FIELDS. All the houses, which seemed to be very spacious, and had large court-yards before them, were inhabited by the priests and ministers of HERCULES. In the middle of the square was an heap of magnificent ruins. Among the rest I remarked some pillars of CORINTHIAN

brass, and many of EGYPTIAN marble of exquisite workmanship. And on some of the pillars were engraved many GREEK and LATIN inscriptions, all in capitals, the words running into one another: which was a certain proof of their antiquity. I would fain have stayed here long enough to have copied these inscriptions. But this, it seems, was forbidden by the laws of the country. The priest informed us, as we walked on, that these ruins were part of the temple of LIBERTY; that a few years ago this Goddess had been so outrageously insulted by some of the domestics of HERCULES, that she quitted her station, and left the land: that, ever since her removal, the temple had been shut up; and, as it was going to decay, the ARCH-PRIESTS had ordered it to be pulled down, and the materials (after all the inscriptions shall have been erased) to be employed in building a spacious banqueting house, where, for the future, the festivals of HERCULES

are

are to be celebrated. Here I expressed the utmost concern, that the ruins, which I had beheld, were the ruins of the temple of LIBERTY; and I lamented the unhappy fate of the PAPYROPOLITES, since they had been deserted by a Goddess, whose presence cheers, and invigorates every thing about her, and whose influence is not inferior to the genial heat of the sun. The priest replied, that, as their nation was entirely governed by money, LIBERTY could have no other influence in their country than to create a schism, and endanger the state: and, that the same reasons, which induced them to banish the MUSES, prevailed more forcibly against their paying divine honours to this Goddess. I acknowledge however, added he, that she is a most friendly being, and the most amiable of all the deities, whether male or female, who compose the court and household of Jove. Wherefore, I hope, since she has been obliged to quit our land, she will retreat into yours,
and

and there meet with such an honourable reception from your countrymen, as may determine her to establish her throne and empire in the Island of GREAT BRITAIN for ever. This polite compliment quite silenced me, and I did not think it decent to make any more reflexions on this subject.--We were now out of the square, and were got into a beautiful grove, laid out in a great variety of pleasant walks. We pursued our way thro' the middle walk, which was the broadest of all, near half an hour, and then we turned on the right hand into a serpentine alley, or rather a labyrinth: for, I am sure, I could never have found my way back again without a clue. After half an hour more we came to the end of our journey. But, by reason of the height of the trees, and the many short and intricate windings and turnings, we were not above five or six yards distant from the HORN-GATE, when we had the first sight of it. Here we observed, that the
grove,

grove, which we had passed thorough, was furrounded by a stone wall at least thirty feet high. The HORN-GATE was of the same height as the wall, and of a proportionable breadth. It seemed to have been the work of a most skilful artist, and was so admirably polished, that it was as smooth and transparent, as glass. The priest with a small ebony staff, tipt with gold, gently touched the gate; when it immediately flew open. He then bid us, Adieu! * and we passed out. But how great

* HOMER and VIRGIL have agreed, that the vision is true, and the adventures are real, when the DREAMER is permitted to go out at the HORN-GATE. But if he be constrained to pass thro' the GATE of IVORY, he may then be assured, that his DREAMS are false and delusive, and wrought by his imagination. Consult the 19th book of the ODYSSEUS, v. 562, and read the verses at the end of the 6th book of the ÆNEID, *Sunt geminæ SOMNI portæ*, &c. But I am not entirely satisfied with the reasons, which the commentators have assigned for allowing this preheminance to the GATE of HORN.

great was my surprize, when I perceived the scene to be totally changed! My noble companion disappeared, and I found myself on the banks of the THAMES, in a meadow, which lies over against RICHMOND. Here was a small boat, shaped like a SEVERN curricule, to which six large swans were harnessed. I stepped into the boat, and was immediately drawn down the river with the same rapidity, with which the * *Ganzas* of GONSALES flew with him thro' the air. I landed at

WHITE-

* The GANZAS are birds of passage. They are a kind of large swans. They come, at certain seasons, from the MOON to the Island of St. HELENS, and return before the end of the year. GONSALES contrived a machine, to which he harnessed four and twenty of these birds, and by that means was in twelve or fourteen days conveyed to the MOON. This is a safer carriage, and a more expeditious manner of travelling to the LUNAR ORB, than any of those methods, which have been proposed by our learned countryman Bishop WILKINS.

WHITEHALL. Before I could look round, my swans were failed up the river, and my boat was out of sight. I walked from the water side full of contemplation, and ruminating on my adventures. I passed thro' the HORSE-GUARDS into St. JAMES'S PARK; from thence into SPRING-GARDEN, and thro' the MEWS and DUKE'S-COURT, into St. MARTIN'S church-yard. Here I was accosted by a friend, who had been dead some years. He stopt me near the spot (as well as I remember) where he was buried. I was not surprized, or disturbed by his appearance: For he neither talked, or looked like a ghost. His voice was agreeable: His complexion ruddy: His countenance chearful, and his eyes seemed to sparkle with the joy of meeting an old acquaintance. I so far forgot myself, that I attempted to embrace him; and I was not sensible of my error, until I perceived, that I caught nothing in my arms, but air. This gentle spirit, who, whilst he was living, was

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a face-

a facetious and instructive companion, enquired kindly into the state of my affairs. I gave him a detail of my travels, and of all that had happened to me in the dominions of the PAPYROPOLITES. I made particular mention of Cocceius's epistle, and confessed, I was delighted with this new philosophy. He told me, that Cocceius was now one of his intimate friends : That they were always together : That his doctrine was true, and his marks certain. But methinks, says he, there is no need of a new revelation, especially in this island, to distinguish those persons, who are of the brute species. What other judgment can you form of L----of ---- of ----, who have raised such immense fortunes by the plunder of the public, the widow, and the orphan ? Or by what appellations will you describe those p-----s, who have created ministerial estates out of the revenues of the c-----, that is, out of the fund appropriated to the service of God, and

and, by his revealed will, appointed to feed the hungry, and cloath the naked? Would it not be an indignity to human nature to rank these creatures in the class of MEN? As to the common people, they discover their brutality on all occasions: Their whole design is to prey upon one another, *Torva leana lupum sequitur, lupus ipse capellam*: By night they steal, they rob, they murder; and by day they receive bribes with both hands, and without any shame or remorse sell their wives, their children, their country and themselves. In truth, you are in the same degenerate state and situation, in which LIVY, when he wrote that elegant preface to his History, described his countrymen, "You can neither bear your vices, nor endure a remedy." For the remedy must be sharp and strong; and to make it effectual, there must be a total change of manners, as well as measures: And whether you have either courage or inclination to attempt such a change, or fortitude of mind sufficient to

support it, I am in great doubt. You are shortly to have a new parliament. If a majority of worthy men should appear in St. STEPHEN'S CHAPEL, they might do much towards a reformation. They might immediately stop that source of corruption, from which most of your evils flow: They might prevent the wealth and honour of your nation from being sacrificed to a foreign interest, which has been the sole cause of that increase and load of debts, under which you now labour. Should it ever be your happiness to behold a body of such legislators, influenced by such a public spirit; honest COCCEIUS would certainly communicate to the world a new system. He would exalt human nature: He would discover a divine cognation in these great souls: He would pronounce the BRITISH senate to be an assembly of Gods. But if the same men, and the same principles---Here my friend was interrupted, and I was suddenly awaked by the
loyal

loyal bells, which hung over our heads, and had begun an early peal in honour of the day. For, as soon as I was up, and had consulted my almanack, I found, it was a Royal Birth-day.

POSTSCRIPT.

I HAVE certainly discovered a new country, and I have given a faithful and exact description of it, as likewise of the * government, the customs, man-
G g 2 ners,

* As to the PAPYROPOLITAN government, I cannot say, I have been able to define it properly, or to give my reader a just idea of it. Sometimes it seemed to be a DUUMVIRATE, and sometimes a TRIUMVIRATE. Sometimes it was represented to me as an ARISTOCRACY; at other times it was declared to be an OLIGARCHY; and, in my last stage, it appeared to be a THEOCRACY. I should probably describe it in the best manner.

ners, laws and religion of the inhabitants. But I do not, on this account, claim any great merit, nor expect any reward. For I must acknowledge, that I have travelled without fatigue or expence: I have not been sensible of the change of climate: I have not suffered the inconveniences of hunger or thirst, of heat or cold: I have been in no perils either by land, or by water: And I have met with few insults from the barbarians, through whose territories I passed. Once, indeed, some dirt was

manner, if I were to affirm, it was composed of these several species blended together; and to impute to this ill mixture the servility of the grandees, whether priests or laymen, the inimorality and licentiousness of the populace, and the universal corruption of all orders and degrees of men in that country.

was thrown on me by the ONOCENTAURS: but it did not stick ; and I found my clothes unfoiled the next morning. But there is a stronger reason, why I dare not boast of my travels, and which I lament, as my singular misfortune. If the Parliament of GREAT BRITAIN should incline to add the region of the PAPYROPOLITES to the BRITISH Empire, or to send a colony thither, and should require me to conduct their fleets and armies, I could not be of any service in such a grand expedition. For, at present, I have no idea of the situation of this country (which nevertheless I have so accurately surveyed) nor do I know in what place of the globe I ought to look for it. It may be a part of the great continent of NEW HOLLAND, or it may be an island in the PACIFIC OCEAN, or the very island which Captain

RODNEY

RODNEY (if I rightly remember the gentleman's name) was lately commissioned to search out. At present I can only be certain, what country it is *not*. It is not PLATO's Republic, nor SIR THOMAS MORE'S UTOPIA, nor GULLIVER'S BROBDINGNAG, nor his land of the HOUYHNHMS.

A LEARNED RABBI, who corresponds in all parts of the world, and to whom, for that reason, I communicated these memoirs, assures me, that the PAPYRO-POLITES are a nation of *uncircumcised* PHILISTINES: that their dominions, although they be not marked in any globe or map, are very exactly described in the TALMUD, with all the great towns, villas, temples, rivers, lakes, forests, &c: that, if I were a.B. or could prevail on myself

myself to turn JEW, he would point out this country to me, and the road to it; but he was not at liberty to acquaint me with such an important secret on any other conditions. We have, said he, an ancient prophecy, by which we are assured that we shall speedily acquire the sovereignty of this land (where we already bear the chief sway) and then by gathering together all the ISRAELITES, who are at present dispersed over the whole earth, we shall once more be able to compose a warlike and formidable nation. If our agents had not been very injudicious, sometimes too rash, and sometimes too cautious, sometimes as bold as lions, and sometimes frightened by their own shadows, this prophecy would have been fulfilled before this day.---As I could not comply with the RABBI's terms, and thought the alternative, which he proposed

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posed

posed, very absurd, I went from him much dissatisfied, and fully resolved, if ever I should be able to make another visit to the PAPHYROPOLITES, to acquaint them with this pretended prophecy, and the secret machinations of the JEWS.

Having thus failed in my first attempt, I determined to seek out a ROSICRUCIAN. I knew, there were many of this tribe formerly in ENGLAND: And I imagined, if I could find out one, he would satisfy all my enquiries. For the ROSICRUCIANS, like the JESUITS, are acquainted with the exact state of their affairs, and maintain a regular correspondence with their brethren. After a diligent search, I discovered a knight of this appellation near ST. PAUL'S. He is moreover a student in physic, a philomath, and an almanack-maker. I applied to him: I acquainted him

him with my business. He read my memoirs, and then assured me with great gravity, that the land of the PAPYROPOLITES is a temperate island in one of the SATELLITES of JUPITER: that he had just finished a perfect map of that secondary planet, which had never been attempted by any other hand, and had laid down this PAPYROPOLITAN country in its proper corner and latitude. Here I asked him, by what means he corresponded with the inhabitants of this planet, and how he had been able to make a map of a world, which was scarce discoverable by our best telescopes. He answered, that he managed his correspondence by the assistance of SYLPHS and GNOMES, which are little spirits, wholly subservient to the order of ROSICRUCIANS, and employed by them, as their ca-

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binet couriers: that these spirits are very faithful, diligent and active, and pass from planet to planet in less time, than the beams of the sun shoot themselves down on our globe, and almost as quick, as *thought*: that they acquaint him daily with the state and condition of his brethren, in whatever world they may happen to reside: that, by their information, he hath acquired such a perfect knowledge of this little orb, that he hath been able to finish a more exact map of it, than any geographer hath yet published of the earth. He then said, (making strange grimaces, and distorting his face in such a manner, that whilst he was speaking to me, he seemed to be laughing at himself) I had been unjust to the ROSICRUCIANS in delivering such a character of them: and, that he hoped, I would expunge, or recant

Cant every thing I had reported to their
 disadvantage. He put me in mind, and
 he quoted the first chapter of JOB for his
 authority, that, wherever there is an
 assembly of saints (and such his brethren
 of the ROSY-CROSS are to be esteemed)
 SATAN *will come among them.* He ac-
 knowledged, that in the college of the
 ROSICRUCIANS all the vices, I mentioned,
viz. hypocrisy, pride, avarice, and ambi-
tion, are always to be found: but as these
 are sins of the DEVIL, they ought to be
 entirely charged to his account. He added,
 that the ROSICRUCIANS, when they are
 first elected into the order, abound with
 virtues of all kinds, and are generally
 overstocked with learning: But, before they
 can be confirmed, and take their titles,
 they must suffer themselves to be put into
 a limbec of a particular shape, but con-
 trived

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trived to receive them very commodiously. Here they remain three days, until all their virtues, and sometimes a great quantity of their learning, are distilled into small vials, which are then hermetically sealed, and delivered into the hands of the INTENDANTS of the PAPER MILL, or the ARCH-PRIESTS of HERCULES; who never permit these vials to be afterwards unsealed, or opened, or any part of their contents to be returned to the original proprietors, unless upon very extraordinary occasions, and when it may be for the service of the state.----I was ill edified by this discourse (which was drawled out into the length of a sermon, tho' I have abridged it in a few lines) and as little pleased with my ROSICRUCIAN, as with my RABBI, and therefore I made
my

my bow, and left him without replying one word.

AND now, after duly weighing every thing, I think it will be my best method to address myself to our ROYAL SOCIETY. There are many members of that learned body, who have measured the terrestrial globe to an inch, and have made great advances towards a discovery of the longitude: And, as there are moreover some among them, who are the most sagacious antiquarians in the world, this PAPYROPOLITAN region cannot possibly be unknown to them: although it may perhaps lie hid in all our maps, under an AFRICAN *Lion*, or a *Sea Monster*, or, what I mostly suspect, under *another name*. As for my part, I am so true an ENGLISHMAN, and entertain such patriotic sentiments,

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timents, that, if this great SOCIETY, or the SOCIETY of ANTIQUARIANS, or any other eminent mathematicians, philosophers, or divines, shall be able to determine the place of the globe, which is inhabited by the PAPYROPOLITES, I am very willing to cede, in due form of law, all the rights, claims, privileges, and emoluments, to which I may be entitled, as a first discoverer, and content my self with the honour of preferring the public utility to my private interest.



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CLEAN-

I N D E X

CLEANNESS, denominated by some modern philosophers an
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in

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TEMPLE

I N D E X.

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M m

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VULCAN, his golden **TRIPODS** or **JOINT-STOOLS**, instinct with spirit. p. 174.

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ERRATA.

Page 49. l. 8. *For bartered for, read, changed into.*

Page 69. l. 2. *After, enlightened age, read, and in our own country.*

Page 86. l. 14. *For thousand words, read, thousand lines.*

For Page 133, read, Page 233.

The LITERAL ERRORS the READER will be pleased to correct with his pen.

F I N I S.

ADVERTISEMENT,

BY THE
BOOKSELLER.

WHILST I was folding the last sheets of this book, an eminent MATHEMATICIAN, who is well skilled in judicial astrology, came into my shop, and, observing I was about to publish something new, he asked the common questions, What was the WORK? Who was the AUTHOR? &c. I answered, It was no WORK, but a DREAM: and as to the AUTHOR, or DREAMER, he was as little known to me, as the EMPEROR of the moon; that the MANUSCRIPT had been put into my hands by a dwarfish old man, whom I since recollected to have seen in DRURY-LANE, in the train of OBERON, the king of the FAIRIES. The learned PROFESSOR took up the sheets, which were folded, containing

2 ADVERTISEMENT.

containing the TEMPLE of HERCULES. He read them with attention, and seemed to be extremely pleased, assuring me, it was a very loyal and truly protestant DREAM; of which he offered to give me a SOLUTION, or INTERPRETATION. I thanked him for such a singular favour. Upon which he sat down, and wrote what follows; which I hope, will be no less acceptable to the AUTHOR, (altho' in his Introduction he seems to doubt the abilities and good intentions of all INTERPRETERS) than to every reader, who hath a real regard for our happy constitution in church and state.

HERCULES is the POPE; and the TEMPLE of HERCULES the COURT of ROME.

The PRIESTS and DOMESTICKS of HERCULES, who surround the throne, and are called LONG-BEARDS, are the CARDINALS and PRELATES belonging to that court.

These

ADVERTISEMENT. 3

Those THREE, who are called the ARCH-PRIESTS, and have BLACK BEARDS mixed with SILVER, are the POPE'S NEPHEWS. And by the POWER said to be delegated to them, must be understood the TYRANNY of the PAPAL NEPOTISM, which has been so justly complained of in all ages.

The GREAT QUANTITY of GOLD, offered to the GOD, and devoured by him on his festivals, are the HEAVY TAXES, which are imposed, and levied in the ECCLESIASTICAL STATE, and by which means that fine Country is at present so thinly peopled.

The ANTIHERCULEANS are LUTHERANS, CALVINISTS, and PROTESTANTS of all denominations.

The MARTIAL MUSICK is the DRUM ECCLESIASTIC.

By

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By the HUMAN SACRIFICES, which are offered on the ALTAR of HERCULES, the CRUELITIES of the INQUISITION are plainly signified, and described.

The GLOBE of the EARTH on the shoulders of HERCULES, denotes the UNIVERSAL SOVEREIGNTY, the POWER of making and unmaking KINGS, and the SUPREME DIRECTION of all human affairs, which his HOLINESS claims.

By the ADORATION paid to the IMAGE of HERCULES, must be understood that IMPLICIT OBEDIENCE, and PROFOUND REVERENCE, which is paid to the SOVEREIGN PONTIFF, as likewise to his BULLS and DECREES, by all zealous and sincere catholics.

It is said, that the very NAME of HERCULES will FIGHT, and is more powerful than

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than a LEGION of ROSICRUCIANS, or a GREAT ARMY. This is a figurative expression, by which is signified the POPE's INFALLIBILITY, and the FORCE and VIRTUE of his EXCOMMUNICATIONS, FULMINATIONS, &c.

By the secret TRADE, which HERCULES is said to have carried on formerly in the BRITISH ISLANDS, is meant the ANNUAL SUM, which the POPES drew from this country before the REFORMATION.

And the SAILING of HERCULES over the great Ocean in his GOLDEN CUP is intended, as I conceive, to ridicule the POPISH miracles, especially those fabulous relations, which are set forth in the LIVES of the SAINTS, and in the book called the GOLDEN LEGEND.

The CONVERSATION with the PRIEST of HERCULES, is a short DISPUTE or DEBATE between a PAPIST and a PROTESTANT.

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The ADVICE given by the COUNT, in the close of this work, to DISCONTINUE the OFFERINGS of that immense quantity of GOLD, is a particular HINT to the POPE's subjects to SHAKE OFF their LOAD of TAXES, and a general EXHORTATION to other POPISH countries to ABROGATE his SUPREMACY, and extend the good effects of the REFORMATION.

It is said, *pag.* 207, That HERCULES was obliged to change his CLUB and his LION'S SKIN for a SPINDLE and DISTAFF, and to SPIN among the waiting maids of OMPHALE. This is placing the POPE in that ridiculous attitude, in which he ought to appear, when he suffers himself to be governed by a WOMAN. The history of DONNA OLYMPIA is well known, who during the reign of one of the POPES in the last century, made CARDINALS and BISHOPS, and disposed of all employments ecclesiastical and civil.

It

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It is said in the same page, that HERCULES had TWO FATHERS, viz. JUPITER and AMPHITRYO. By this nothing more is signified, than that every POPE, immediately after his election, assumes a NEW NAME.

WORKS of GENIUS are never suffered to come within the TEMPLE of HERCULES, and his PRIESTS have no connexion with the MUSES. *pag.* 208. 209. By this we must understand the TYRANNY of the INQUISITORS, who will not allow any BOOKS of POLITE LITERATURE or TRUE PHILOSOPHY to be PRINTED or IMPORTED into the countries, where they govern, as in SPAIN and PORTUGAL. By this may likewise be meant the ENDEAVOURS, which are used by the POPISH PRIESTS, in all countries, even where the INQUISITION hath never been received, to keep the people in a PROFOUND IGNORANCE.

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The GATE of HORN, or the GATE of TRUTH may very properly signifie the REFORMATION ; or in a more limited sense the CHURCH of ENGLAND.

The RUINS of the TEMPLE of LIBERTY denote the DEPSOTISM of the POPE : Or, without a metaphor, they may signifie the RUINOUS CONDITION of the ECCLESIASTICAL STATE, and the LANDS of St. PETER'S PATRIMONY, which by reason of the severity of the Government lie UNCULTIVATED.

This part of the DREAM, called the TEMPLE of HERCULES, seems to have been inspired by the best public principle, and contains an useful satire, which must be obvious to every reader, against IMAGE-WORSHIP, and the adoration of IDOLS. Is it not astonishing, that the most considerable, and perhaps the most civilized nations in the world, the CHINESE and JAPANESE, should continue to erect magnificent temples, and maintain

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maintain an army of priests in honour of a BLOCK of *wood* or *marble*? But 'tis more astonishing still, that this superstition should have infected the purity of the CHRISTIAN worship.

I was so much delighted with this EXPOSITION, that I desired the learned PROFESSOR to read the whole book, and interpret all the other parts or chapters. He was so kind as to comply with my request. He took the book with him, and brought me the next morning the following INTERPRETATION.

The PAPER MILL is the OFFICE or OFFICES in ROME, from whence the POPE'S BULLS, BRIEFS, INDULGENCES, DISPENSATIONS, and PARDONS are issued, which produce yearly such an immense sum, and in so easy a manner, that it may properly be called a quick TRANSMUTATION of PAPER into GOLD. I find in the GAZETEER of Oct. 3, 1753, that during the reign of JOHN V. the
late

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late King of PORTUGAL, an hundred millions of Crusados (eleven millions sterling) were remitted to ROME, to purchase this sort of PAPER.

The BAND of FOUR HUNDRED, are the numerous tribe of AUDITORS, SECRETARIES, CLERKS, &c. belonging to the Court of ROME, who are continually employed in drawing up, and dispatching the INSTRUMENTS abovementioned. They are said to be DEPRIVED OF THEIR MEMORY, because they are obliged to be SECRET, and to REMEMBER NOTHING, which hath passed in their respective OFFICES.

The COLLEGE of ROSICRUCIANS are the MONKS, who have departed from the rules of their primitive institution, and among whom are to be found all the VICES, which the DREAMER hath imputed to them. Some of them are called HOMINES PLUMBEI, to denote their WANT of LEARNING. On which

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which account, as well as for their vices, they have been severely exposed by ERASMUS, and other excellent wits of their own communion.

The TEMPLE of MERCURY, and the TEMPLE of HEALTH, seem to contain some very just remarks on the GREAT ABUSES, which have crept into the learned professions of LAW and PHYSIC. The satire is levelled against the polity of those great cities in EUROPE, where these ABUSES are tolerated.

By the CITY of PALLAS, and the PALLADIANS, must be understood the UNIVERSITIES of EUROPE, and all SEMINARIES and SOCIETIES, where the liberal arts and sciences are taught, and cultivated. The DIVISIONS among the PALLADIANS, signify the QUARRELS and DISPUTES among learned men, or the CONTROVERSIES of the PROTESTANTS among themselves, which are often carried on with great acrimony and indecency.

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The ONOCENTAURS are the OFFICERS of the INQUISITION, JUDGES, COUNSELLORS, SECRETARIES, FAMILIARS, CLERKS, SPIES and INFORMERS. They are very justly represented as WILD BEASTS, or BEASTS of PRÉY : Since the design of their establishment is to HARRASS, PLUNDER and DESTROY their FELLOW CITIZENS. By THROWING DIRT ON the DREAMER we may understand the INSULTS, which they frequently offer to STRANGERS by bestowing on them the opprobrious names of HERETICS, INFIDELS, JEWS, &c. By the INSTRUCTIONS and ENCOURAGEMENT, which they are said to receive from the PAPYROPOLITAN government, in order to destroy the PALLADIAN REPUBLIC, is meant, That SPIRIT of PERSECUTION, which bears such a sway in the GREATEST COURTS, and by which so many princes of the ROMISH COMMUNION have been instigated to abrogate their own laws, to oppress commerce, to discountenance the liberal arts, and to unpeople their country,

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try, by driving the most virtuous and the most industrious of their subjects into exile.

The PALLADIAN DESERTERS exhibit a picture of those WRETCHES, who, to satisfy their ambition, their avarice, or their revenge, make no scruple to RENOUNCE their RELIGION ; who are always despised, and generally very unfortunate : And I should be at a loss to account for their APOSTACY, if I had not perused the EPISTLE to ARTEMIDORUS, which, whether it be the work of the LIVING or the DEAD, must needs be acceptable to every reader, who has a good heart and a rational soul.

Before I conclude my INTERPRETATION, let me observe, that the GHOST, which the DREAMER met in St. MARTIN'S church-yard, was a very HONEST GHOST : His REFLEXIONS are JUST ; and the ADVICE, which he hath insinuated, is very GOOD. But, I fear, the

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manners

BOOK ADVERTISEMENT

manners of our people are so depraved and corrupt, that they will not be persuaded into a reformation by ANY ONE, ALTHO' HE MAY

RISE, AND COME UNTO THEM FROM THE DEAD.



ER R A T A

Pag. 6. L. 15. for suffers read suffers.

Pag. 12. L. 11. for opprobrious read opprobrious.

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